World News

UJA drive in U.S. achieves record for fund-raising

NEW YORK (JTA) –

Paul Zuckerman, general chairman of the United Jewish Appeal, reported here that the 1974 UJA campaign, initiated shortly after the start of the Yom Kippur War, had already raised more money than had been raised in any prior complete campaign in UJA history, an achievement he said unparalleled in American philanthropy.

Zuckerman made his status report at the opening session of the 1974 UJA national conference to more than 2,000 American Jewish leaders.

"The post-Yom Kippur world is a different world, and it requires of us a new kind of human response," he explained. "When we say 'commitment and sacrificial giving,' we must mean them in a most literal sense . . . for we have a mission, and that is to assure not only the survivial of the people of Israel, but to guarantee them and all those who will come in future years, a life free from the fear of want. At this time when so much is in doubt, so much in jeopardy, we can only fulfill that mission by meeting the goal of $750 million for humanitarian needs."

The keynote address was given by Avraham Harman, president of Hebrew University and a former ambassador of Israel to the United States.

"The American Jewish community," he said, "is part and parcel of the voluntary mobilization of the entire Jewish people. You are determined, as are the people of Israel, that the Jewish people shall have freedom, both as individuals and as a people. Together we shall ensure that freedom, because our will and need to survive is much stronger than the will and the need of our enemies to destroy us."

In his address earlier to the 400 delegates attending the Joint Distribution Committee's 59th annual meeting at the New York Hilton Hotel, Harman said that at least 25% of the Jewish people are in countries where they are not allowed to leave for Israel. "Not every Jew wants to leave, but every Jew would like to have the right to leave," he stated.

Noting that during October, the month of the Yom Kippur War, almost 5,000 Soviet Jews arrived in Israel, Harman said this could not be the result of Zionist propaganda. "Where is there Zionist propaganda in Moscow?" he asked. "Where is there an office of the World Zionist Organization? Where is there the Jewish Telegraphic Agency in Moscow?"

Harman stressed that in fighting for the right of free emigration Jews were fighting not only for themselves but also for all peoples. He said that in defending Israel, Jews were also fighting for diversity throughout the world. "The real essence of Israel is that it is an open door for the Jewish people who need it," he declared. "That is what we are defending there."

Israel lost more dead, list shows

TEL AVIV (JTA) –

Israel learned recently that it suffered higher casualties than previously announced in the Yom Kippur War, Gen. Herzl Shafir, head of the manpower division at General Headquarters, released a revised casualty list showing 2,412 dead -- 558 above the 1,854 known dead announced last month.

The new casualty list includes soldiers originally presumed missing and now definitely known to be dead; wounded soldiers who succumbed to their wounds since the first casualty list was announced; and 57 soldiers killed on the cease-fire lines since hostilities officially ended in mid-Oct. The latter list was up to date as of mid-December.

Meanwhile, shooting incidents continued on the Egyptian front. Ten Israeli soldiers were wounded recently in an artillery exchange in the Ismailia sector initiated by the Egyptians. Seven of the soldiers reportedly sustained only slight injuries. Other incidents involving small arms fire were reported at the 60 kilometer marker on the Suez Canal, east of El Baleh and south of Lake Timsah. There were no Israeli casualties. The Syrian front remained quiet.

Israel had originally listed 508 soldiers missing in the Yom Kippur War. That name has since been reduced by 293 whose names were added to the list of dead on the basis of eye-witness accounts by fellow soldiers and other evidence.

Scribe instructs children directly from the Torah in Israeli school. (Jacob El-Baz)

Plan expansion of institutions to assist disabled war veterans

By GREER FAY CASHMAN

JERUSALEM (AJPA) –

"We are the only organization in this country which does not wish to grow -- but unfortunately, we do." The speaker is Shlomo Lador, national chairman of the Israel War of Independence and Zahal Disabled Veterans Organization.

He is standing in the newly completed Beit Halochem building on the outskirts of Tel Aviv. There are four such buildings in Israel, with plans afoot to erect at least another two.

Primarily sports and rehabilitation centres for Israel's war veterans, they are also social centres where families of wounded soldiers in the process of rehabilitation can spend the day in as normal a manner as possible for the psychological benefit of the wounded veteran.

Up to the date of the Yom Kippur War, there were 14,000 members of Beit Halochem. Since the war, numbers have increased, but final figures are not yet available.

Here, men without legs or arms, men with spinal or other injuries, learn to pick up the threads of life again. Here, they see that just as they were comrades in arms prepared to face the challenge of the enemy, they are now comrades in fate, prepared to face the challenge of physical disability.

Designed by Avraham Yaskin, the new Beit Halochem, which will cater to 7,000 people, stands on 30 dunams of land donated by the municipality of Tel Aviv. Building costs amounted to about $3 million, all of which was donated by Jews and non-Jews both in Israel and abroad.

The major contribution of a million dollars came from a non-Jewish Swiss organization known as Pro Israel. All contributions made to Beit Halochem are spontaneous. It is against the policy of the executive board to solicit funds as they don't want their veterans to feel like charity cases.

This policy is extended to include nominal membership fees for each of the 14,000 members. It is psychologically important for them to feel they are paying their way.

The new building may well serve as a model for other countries. Yaskin appears to have considered every possible need of men who are learning to live again.

There are both indoor and outdoor swimming pools, the indoor one featuring spotlights on the inner walls of the pool so that instructors can observe the movements of the swimmers and teach them how to best utilize their muscles.

The outdoor poor is of Olympic standard and has provision for men to lower themselves, unaided, from wheelchairs into the water.

Other sports include table tennis, fencing and shooting. There is also a fully equipped gymnasium and spectator galleries around all the sports areas.

The spectator galleries are another important feature of psychological rehabilitation. With an audience watching him, a man tries to excel at whatever he is doing; and the desire to excel, to prove himself in the eyes of his family, is a major step in getting back to the business of living and combatting despondency.

The basement shooting gallery which like the outdoor pool, is of Olympic standard, is an invaluable rehabilitation asset. Here, a man whose legs may have been amputated, can still prove that he has a good eye and a steady hand. There is comfort in the knowledge that if he ever has to shoot again, outside the realm of a sport, his aim will be sure.

Other facilities include a concert hall, cafeteria, club rooms, sauna baths, showers, beauticians and a car park specially designed for the disabled.

Beit Halochem is not a residential rehabilitation centre, but there are 10 bedrooms in the medical wing for severe cases which have to undergo special observation.

Jews in Russia dwindling

LONDON (JCNS) –

While the mass media in the Soviet Union has been celebrating the birth of the baby who brought the population to 250 million and marked a population increase of 71 million in 23 years, official Soviet statistics which have been published highlight the Jewish community as a predominantly aging one with a falling birth rate, writes the JCNS East Europe correspondent.

The community is decreasing as the result of these factors combined with intermarriage.

The details of the Jewish community are contained in the recently published fourth volume of the multi-volume **Results of the All-Union Population Census of 1970**, covering the "national (ethnic) composition of the Soviet population."

A breakdown of the Jewish population according to age groups has been published for only one republic, the Russian Federation, where about one-third of Soviet Jews live.

Out of 807,915 Jews in that republic, according to the 1970 census, only 90,337, or about 11% are aged under 15 years. This indicates a birth-rate more than twice less than that of the Jewish population of Israel, where the under-15s account for 30%.

Among the Russians, the under-15s represent about a third of the population among Soviet Moslems up to a half; and among some Moslem ethnic groups in the Soviet Union even more.

In contrast, 213,379 Jews, or more than 26% living in the Russian Federal Republic, are aged more than 60 years, probably making the Jews demographically on average, the most elderly ethnic group in the Soviet Union.

This compares with about 12% of Russians among this age group and much less than 10% recorded for Soviet Moslem groups.

The demographic situation of the Jewish population in the Ukraine appears to be similar but it is marginally better in other Soviet republics.

Yoseph Mordecai, a student in the school of precision mechanics at Boys Town, Jerusalem, machines vital parts needed by Israel's aircraft industry. Hebrew legend under picture of Phantom jet reads: "Would you be ready to fly with the parts you made?" About 1,200 boys are enrolled in the school situated near Jerusalem which teaches technology.

Ceausescu hopes Jews will remain

NEW YORK (JTA) –

President Nicolae Ceausescu of Rumania told a Jewish delegation here that although Jews who wish to emigrate would continue to have their applications for exit visas granted, he hoped the 50,000 to 60,000 Jews still in Rumania would elect to stay and participate in the building of a strong social and economic system.

The 40-minute interview, believed to be the first of its kind between American Jewish leaders and the head of a Communist European country on a visit to the United States, was marked by cordiality and frankness, according to the delegation.

The visit to the president was arranged by the New York office of the World Jewish Congress. The Jewish community of Rumania is an affiliate of the WJC. The delegation consisted of Rabbi Arthur Hertzberg, Rabbi Joseph Karasick, Max Melamed and Jacob Stein.

Ceausescus emphasized Rumania's treatment of its Jewish community, which the delegation praised, was in accordance with its constitution and its policy toward all religious minorities. Expressing regret that some senators had linked his country's request for most favored nation status to its immigration policies, he commented the presence in Israel of some 400,000 Rumanian Jews testified to the freedom of emigration extended to "Rumanian citizens of Jewish origin."

Ceausescu presented a lengthy analysis of the Middle East situation and referred to his discussions with Premier Golda Meir and Foreign Minister Abba Eban. Stressing Rumania's friendship toward Israel entitled it to speak candidly, he expressed the view that Israel could not continue to exist in virtually total isolation and with the hostility of the 100 million Arab people.

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This picture was taken from a Syrian military journal. It shows burial ceremony of Israeli air pilots in Damascus. Note blood coming from coffin and in foreground. At left is Rabbi Ibrahim Hamra with whom Judy Feld of the Canadian Committee for The Rescue of Jews in Arab Lands is in contact. At right is Chief Rabbi Nassin of Syria. (SUN).

Well-being of Jews in Arab lands not forgotten despite own tragedy

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO –

Despite the sudden death of her husband six months ago, Judy Feld continues her whirlwind of activities on behalf of Jews in Arab lands.

The attractive, raven-haired widow in her mid-30s is the force behind The Canadian Committee for the Rescue of Jews in Arab Lands which she and her husband co-founded two years ago. The Beth Tzedec Congregation, of which she is a board member, recently set up The Dr. Ronald Feld Foundation For Jews From Arab Lands to purchase religious articles for Syrian Jews, to communicate with them, to publicize their plight and to attempt to obtain their release.

Judy Feld

Judy Feld speaks to groups, sends telegrams to Syrians and Canadian parliamentarians, puts together packages of prayer books and other religious articles for mailing to Syria, orders buttons for her publicity campaign and writes to other officials concerned with these Jews.

Syrian Jews are cramped into ghettos in Damascus, Aleppo and Qamishli. They are not allowed to emigrate and cannot travel more than three miles from their home without a special permit which is rarely granted. And they are not issued telephones or drivers' licences.

Their synagogue services are supervised by secret service officials to make certain they don't "conspire against the state," and their schools have been taken over by the state. Bank credit is denied to them and except for doctors and pharmacists, Jewish professionals are prohibited from practice.

External Affairs Minister Mitchell Sharp recently sent a reply to a telegram from Mrs. Feld saying he had instructed the Canadian ambassador to Lebanon to make inquiries through his contacts about persons named in her telegram. These are Syrian-born Jews denied exit permits or held in prison.

In an interview in her home in which she lives with her three children, Mrs. Feld spoke about her activities in attempting to help Syria's 5,000 Jews.

"I am hopeful that he (the ambassador) will be able to learn something of their condition, in which case officials of my department will pass the information along to you immediately," wrote Sharp in his letter dated Nov. 15.

He assured Mrs. Feld that he and his department follow the situation of Jews in Arab lands "carefully". And he said the ambassador accredited to Syria raised the subject of the emigration of Syrian Jews with senior officials of their ministry of foreign affairs.

The last cable from Syria to Mrs. Feld was Oct. 4 from Rabbi Ibrahim Hamra of Damascus, the tone of which she interpreted as disturbing. Since the Yom Kippur War, there has been silence from the Jews there. The cable received in October was the first one since Dec. 1972. Asked why there had been such a long wait between cables, she replied: "I have no idea."

The Canadian Committee for the Rescue of Jews in Arab Lands was set up two years ago, she said, "because nobody seemed to care about them." Her husband had read a number of articles on the plight of Jews there, but when he went to local rabbis and organizations, he received little response, Mrs. Feld said.

He then formed the committee which has gradually been making Canadian politicians and Jews more aware of the situation of these hapless people. It also acts as clearing house for articles sent to Syria and sends money to the Jews there.

Mrs. Feld stressed the organizations she's involved with are only interested in the Jews in Arab lands on humanitarian grounds. The groups are not involved in the plight of the Israeli prisoners held there.

Although presently the organizations are focusing on the Jews in Syria, they are also concerned with the 450 Jews in Iraq and 500 in Egypt.

The committee's work has been praised on numerous occasions by Chief Justice Haim Cohen of Israel who heads that country's committee. He recently wrote Mrs. Feld that he had news that during the Yom Kippur War, all Jewish males in Aleppo had been arrested.

Winding up the interview, Mrs. Feld urged "greater involvement of Canadian Jewry and Jewish organizations in the plight of these Jews in Arab lands."

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In time to end drive by Chanukah

New federation head assumes post

By MOURA WOLPERT
CJN Hamilton Correspondent

HAMILTON –

"Shalom Sam Soifer" it says on the bulletin board in the foyer of Hamilton's Jewish Community Centre. And immediately below that: – "Support Israel with Cash." Whether that is just a general reminder or a personal message for Soifer isn't made clear, though any connection between the two is not entirely co-incidental.

Soifer is the new executive-director of the Hamilton Jewish Federation and after weeks of unexpected delay due to department of immigration formalities, he has finally arrived to take up the post left vacant when Bill Stern resigned in 1972. He was officially welcomed to the community by federation president Dr. Philip Yanover and members of the selection committee, including Dr. Jack Shekter, William Morris and Bernie Greenbaum.

Soifer comes here from New Jersey, where he was executive-director of the Raritan Valley Jewish Federation. Prior to that he served as executive director of the Jewish Community Council and Jewish Community Centre of Schenectady, N.Y., and before that, from 1959 until the end of 1966, he was executive director of the Jewish Welfare Federation of Des Moines, Iowa.

Sam Soifer

He holds a BA from CCNY, a bachelor of Hebrew letters from the Seminary College of Jewish Studies of the Jewish Theological Seminary and a master of social work degree from the New York School of Social Work at Columbia University. He has served a number of U.S. Jewish communities in executive capacities and throughout his career has maintained active teaching relationships with colleges and has supervised graduate students from schools of social work. He is a charter member of the National Association of Social Workers and belongs to the Association of Jewish Community Organization Personnel.

His wife, Ahuva, a certified social worker, at present training supervisor of the Middlesex County Welfare Board and youngest son 13-year-old Eldon, will be joining Soifer here in the near future but the rest of his family, a son and two daughters, are all engaged in academic pursuits of one kind or another at U.S. universities.

Soifer has already spent a short time in Hamilton, helping to get the Israel emergency campaign under way at the outbreak of the October war. Now, he says, the most important thing is to get the campaign wrapped up by Chanukah.

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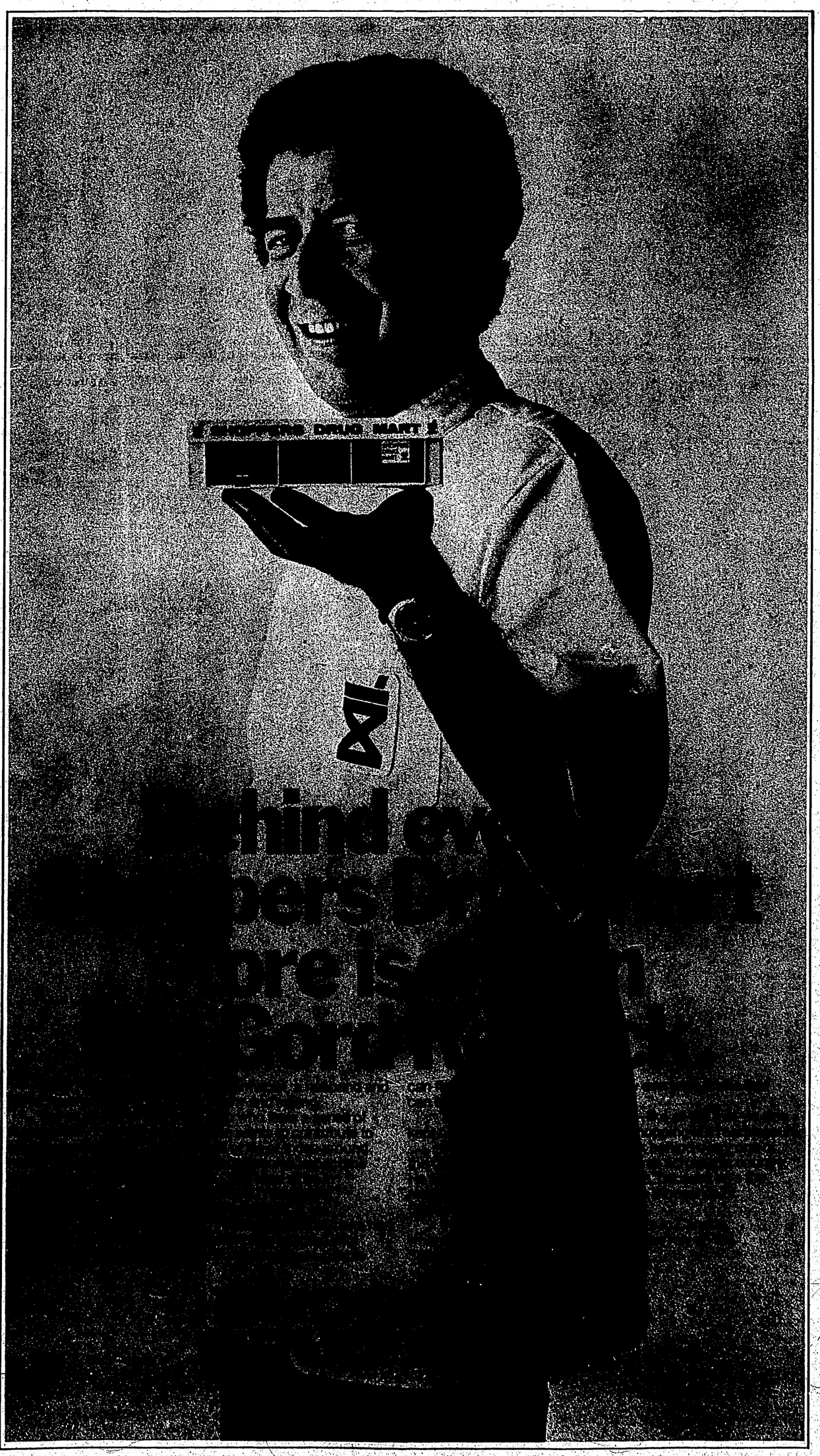

Publicize human rights

MONTREAL –

The Canadian Jewish Congress publication, **Fundamental Rights and Freedoms in Canada: 1972**, has been completed.

This issue represents CJC's 23rd consecutive summary of legislative enactments, judicial pronouncements and pertinent articles relating principally to the protection and achievement of Human Rights in Canada. The 12-month period under review includes the completion as well as the introduction of major federal and provincial Human Rights legislation.

Included are Canadian Jewish Congress government submissions on Human Rights.

Published in English and French, copies of this publication are being forwarded to federal and provincial government officials; embassies located in Canada; Human Rights organizations in Canada, the United States and Europe; and academicians and university libraries.

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Long been sought'

Kosher law welcomed as guard against breaching of dietary laws

The recent announcement from Ottawa dealing with the use of the word "kosher" in connection with food offered for sale, is welcome news to all who observe the Jewish dietary laws.

As a result of the federal government's decision to add a regulation to the Food and Drugs Act, it is now an offence to use the word "kosher" or symbols implying that a food is "kosher", unless that food meets the requirements of kashruth. All food manufacturers and importers have been informed of the new regulation.

A regulation of this kind has long been sought for there has grown up on this continent certain undesirable practices concerning the sale of meat and other foods for Jewish consumption. The use of the term "kosher-style" is misleading and should be abandoned. There can be no compromise in this area; a food is one thing or another, kosher or non-kosher.

The official announcement from the consumer fraud protection branch of the consumer and corporate affairs department says the new measure has been introduced because there has been evidence that some food products have been represented as being kosher when they were not. It would be interesting to know just what kind of evidence has come into the government's possession, for there has long been a suspicion that everything hasn't been kosher about kosher products.

The regulation is said to be a preventive measure to give the Jewish public complete assurance in the purchase of kosher foods.

The new addition to the Food and Drugs Act does not spell out the penalty to be imposed for contravention of the regulation, but presumably this will be at the discretion of a court, following conviction. A complaint from a member of the public will set in motion the investigatory procedures.

To Orthodox Jews, observance of kashruth is basic to their faith and they are entitled to complete protection from any commercial activity which runs counter to the dietary laws. Rabbi Hayim Halevy Donin, who compiled a guide to Jewish observance in contemporary life, **To be a Jew**, says the breakdown in kashruth observance has been a strong contributing factor to increased intermarriage and assimilation.

The rabbi's view may not find support among all Jews, but there is no denying that there is a crisis in Judaism today. The learned rabbi believes that barriers to total social integration in a non-Jewish environment -- kashruth observance is one -- are also barriers to intermarriage and assimilation.

Guest Editorial

'Jew is still resisting tyranny,' long after our victory in Judea

By RABBI BERNARD BASKIN

Who doesn't know the story? Some 2,200 years ago, Palestine was a small province under the domination of Syria. Ambitious and tyrannical Antiochus, ruler of the Syrian Empire, wanted a uniform religious culture for all of his subjects. He encountered little opposition in most of his vast realm. But there was resistance and rebellion in Judea. Loyal and pious Jews rejected the pagan and Hellenistic ideas that the Syrians tried to impose. In their synagogues, in their assemblies, in their market places they declared their faith in a universal God and a moral code of truth and unmatchable idealism.

For three years a small but gallant band of guerrilla warriors carried on the revolt against their oppressors. Finally, the vanquished foe retreated from the land, and the Holy Temple in Jerusalem was cleansed and rededicated. The first Chanukah was celebrated. Lights of rejoicing were kindled throughout the land. Tradition has it that a tiny cruse of oil that should have lasted for one day endured for eight until new oil could be beaten and furnished for the Temple lamps.

It is always interesting to speculate about the great "ifs" of history. If the rebellion of the Maccabees had not occurred, if the few had not triumphed over the many, the entire course of subsequent history would have been altered. In all probability, Judaism would have ceased to be, Christianity would never have come to life, and Islam would never have converted the pagan tribes of Africa.

The ancient story is being retold in our day. The world is filled with struggling minorities: racial minorities who are battling for decent jobs, livable homes, for freedom and equality; political minorities struggling for the right to think and speak as they wish; cultural minorities resisting the pressure of mass mediocrity; religious minorities seeking desperately to maintain their uniqueness and to preserve their distinctive heritage.

How can we celebrate Chanukah this year without concern for our brethren in Eretz Yisroel? The triumph of Zionism was achieved after a century-long struggle against a dual tyranny. The physical oppression of our people, first in the lands of Eastern Europe and then in the nightmarish cauldron of Nazi Germany threatened our physical existence. In the free countries of the western world, it was the cultural integrity of Judaism that was threatened by the corroding forces of assimilation. Israel came into being, then, as both a physical refuge and as a sanctuary for the spirit — a symbol of Jewish survival.

The Jew is still resisting tyranny. He is still resolute in his determination to mold his own destiny. He is still kindling the Chanukah light as a sign of his faith in ultimate victory. "Praised be Thou, O Lord our God . . . Who has instructed us to kindle the light of Chanukah . . . Who has performed the miracle of liberation for our people in all the days that have gone before, and bazeman hazeh . . . in this our day!"

Rabbi Bernard Baskin is spiritual leader of Temple Anshe Shalom, Hamilton.

Celebration is out of place

The 25th anniversary of the proclamation of the Universal Declaration of Human Rights provided another occasion for the highflown rhetoric usual on such occasions. But the international situation — of which armed conflict and the suppression of liberty are conspicuous features — made any celebration appear out of place.

Yet there was cause for reasonable satisfaction when, on December 10, 1948, the United Nations proclaimed the Universal Declaration as "a common standard of achievement for all peoples and all nations, although significantly, there were eight abstainers: Byelorussia, Czechoslovakia, Poland, Saudi Arabia, Ukraine, South Africa, the USSR and Yugoslavia.

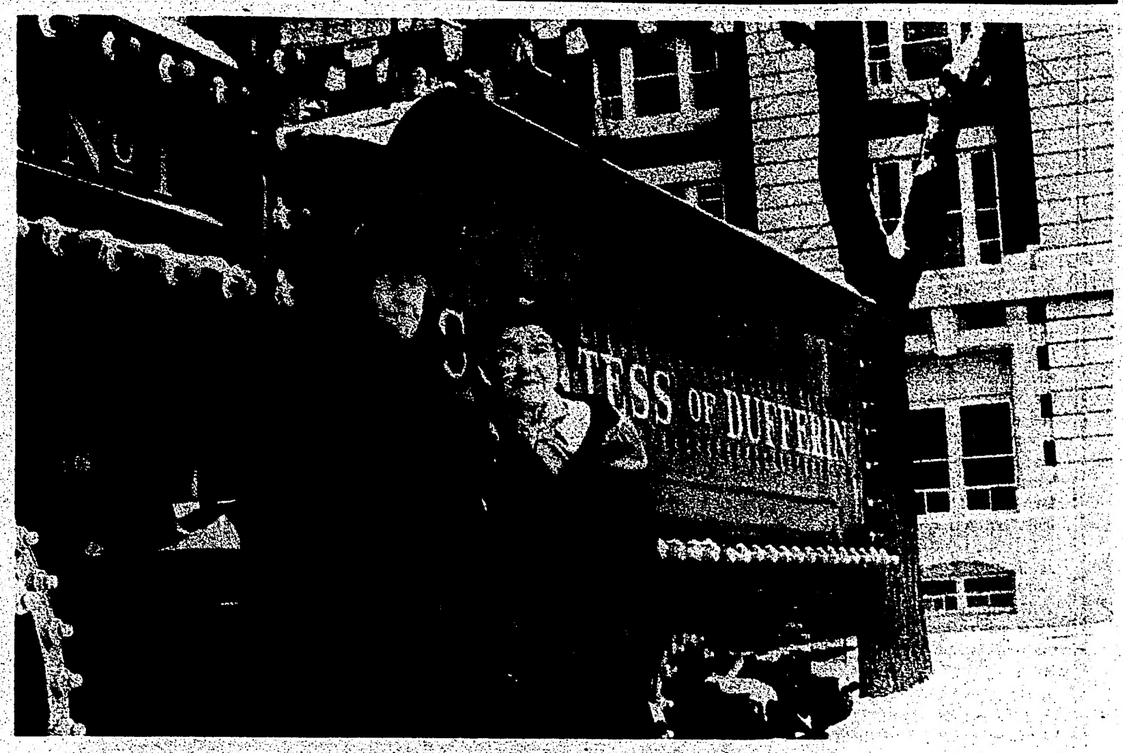
But the overwhelming majority of the so-called civilized world could by and large agree to a catalogue of political and civil rights. To these were added some social rights, at that time still mainly in an embryonic state.

It requires a deal of stamina and idealism to support the belief that the "common standard of achievement" laid down in the Universal Declaration will be realized by the UN in the foreseeable future. Of its 135 members, many care little for the rights of individuals.

Yet it is to the lasting credit of the declaration itself that the concept of human rights and fundamental freedoms forms part of the international political vocabulary. For non-conformists in the Soviet orbit, it is one of the means for asserting their aspirations and wherever a group of people makes a stand for fundamental freedoms, the idea of human rights is vindicated.

By F.L. Brassloff,
Jewish Chronicle News & Feature Service

Hersh Paul, pioneer homesteader in Ninerville, Manitoba. He came from the Ukraine in 1885. Photo was taken in 1909.



Mrs. Lizzie Brownstone, 95 (left) and her sister, Mrs. Annie Swartzman, 90, paid a return visit to the Countess of Dufferin in 1970 during the Manitoba Centennial. They arrived in Winnipeg with their parents in a train pulled by the Countess, the first steam locomotive on the CPR route to Manitoba. Photos are courtesy of Jewish Historical Society of Western Canada, Winnipeg.

What Really Happened

Story of Manitoba's pioneer homesteaders show Jews were not only businessmen

By A.J. ARNOLD

A.J. Arnold

"No, David, Jews are not all businessmen."

These may well have been the actual words used by a teacher, who, for the first time in 1972, introduced a grade 13 history class at Wm. Lyon Mackenzie High School in Toronto, to the story of the Hersh Paul family, pioneer homesteaders in Manitoba in the late 1880s.

The students, many of them Jewish, were surprised to learn that some Jews came to Canada with the aim of becoming farmers and that "going into business" in the cities was not the sole object of Jewish immigrants.

Hersh and Eva Paul came to Canada with four children in 1885 from Olshana, Kiev Province, Ukraine. The oldest child, Golda Laya (Lizzie) was six, the youngest Annie, a one-year old infant. The ocean trip took a month in a combination steamboat-sailboat, with sails used whenever possible to conserve fuel.

Before leaving, the parents filled a small copper kettle with gooseberry preserves intended to help combat seasickness on the trip. The kettle was entrusted to Lizzie who carried it all the way to Winnipeg with its contents untouched — all the family were too ill during the trip to even taste the preserves.

The last lap of the journey was made by train pulled by the first steam locomotive to ply the CPR route — the Countess of Dufferin.

While waiting for land, the family lived in Winnipeg for two years, suffering dire poverty since father Hersh could only find odd jobs. The fifth child, a second boy, was born during this period. Lizzie, the oldest, received all her formal schooling during those two years at the Louise School, located in an old three-storey house with two downstairs rooms converted into classrooms. Hersh Paul, an Orthodox Jew, attended services in the loft of a livery stable.

In 1887 the authorities at last assigned the Pauls a quarter-section homestead near Niverville, about 10 miles from Winnipeg. As they set out for their new home with high expectations, the family had $10 in cash, the frame-work of a one-room shanty with four small windows and a door, a work-horse and a cow, but very little "mazel". The horse got killed in an accident and the cow became tubercular. Deprived of their source of milk, butter and cheese, the baby developed rickets.

The family survived the first winter in their farm shanty on a diet of bannock made of bitter flour milled from frozen wheat which cost 25¢ per hundred pounds. They also ate potato kugel made of frozen potatoes donated by the neighbors and drank a chicory brew as a coffee substitute.

The next spring, Lizzie, now eight, helped her father build a new cabin home from poplar saplings. The plaster was a mixture of straw, clay, water and manure, made on a circular piece of ground dug for the purpose with a hole in the centre in which a pole was inserted. An ox was tied to the pole and driven round and round to tramp the mixture into the right consistency.

Thin strips of sapling wood were fitted into grooves on logs cemented together with the home-made plaster. Lumber from the old shanty was used for the roof-beams and the roof itself was made of bundles of marsh hay and grass placed in overlapping layers. The windows and doors of the old shanty were also used in the new house and two old-country style stoves, called "roobas", were built of bricks and iron.

At least one other Jewish family were homesteading at Niverville at the same time, that of Moses and Hudy Chana Goldstein.

The men spent the summer clearing the land with ox-teams aided by the older children. Lizzie helped her mother who sewed clothes for the family, dipped her own candles, and made her own soap. Hersh bought cowhides, tanned them, and made harness for the oxen and footwear for the family. The shoes were made of wood, fashioned after the "holtz shloren" (mules) of the local Mennonites, with a strip of leather across the toes.

Lizzie (now 95) and her sister Annie (now 90) recalled just a few years ago, many experiences of pioneer farming. Each remembered a prairie fire. Lizzie once helped to beat out the flames with a wet sack. Annie, at the age of 10, was left at home in charge of three younger children when a fire broke out. The wind changed direction and the children were threatened. Annie rushed them out to a plowed field where they dug a hole and lay face down, covered by Annie's billowing skirt, until the fire and smoke threat was over.

Lizzie once made a five mile round trip by oxcart to fetch three barrels of water and one of the barrels kept tipping over on the return trip. One winter she helped round up cattle in a snowstorm so dense she could hardly see her brother standing beside her.

Next: More about the Paul family, why their story is important and how it came to light.

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Letters to the Editor

Beth Tzedec report said contrary to truth

Dear Editor:

As an interested member of the Jewish community, I would like to express my views on the Beth Tzedec matter.

On Thursday, Nov. 22 I attended the meeting of the United Synagogue Ontario Region, as an observer, at which Rabbi Wolfe Kelman of the Rabbinical Assembly presented the policy of the R.A. with respect to the Beth Tzedec issue. Members of the board of Beth Tzedec also had an opportunity to express their views and state their position. This meeting was the first opportunity I had to hear both sides of the issue, and I must say I found it very enlightening.

I read the report of this meeting in the Nov. 30 edition of your newspaper under the heading "Predict Beth Tzedec Settlement" and I must react to the statement reported on page 12 which states that "Rabbi Kelman told the meeting it was alright for a rabbi to sue a congregation in public courts," and that, "he condones an action of a member of his R.A., an action which is in violation of the spirit of Jewish law and traditional practice."

I must say that at no time during the meeting did Rabbi Kelman make such a statement. On the contrary, he pointed out that many years ago the Rabbinical Assembly enjoined its members from suing a congregation to settle a contractual dispute. He was careful to point out the R.A. takes disciplinary action against rabbis who go to court unless they have tried every other recourse. He did, however, also point out that it isn't forbidden in Jewish law for one Jew to sue another, but that the R.A. did not look favorably upon this course of action unless all other avenues had been exhausted. The main thrust of Rabbi Kelman's remarks was to present the policy of the R.A. which in my opinion he did very convincingly.

This entire episode is most unfortunate both for Rabbi Rosenberg and for the Beth Tzedec Congregation.

Rabbi Rosenberg has served our community well. He is a talented man and whatever his faults, he did many good things of which we can all be justly proud.

I hope, therefore, that good sense will prevail and that this matter will be settled without further embarrassment to the Jewish community.

Samuel H. Cohen,
Toronto

Money is not our all'

Dear Editor:

Israel needs something money can't buy — Israel needs us.

With all the money we have collected in Canada and the United States — with all the bonds we have bought — one could be led to believe North America was giving their all. Not so.

Israel needs money — yes, but Israel needs more than money; Israel needs people — to help with the crops; Israel needs people to help in the store; Israel needs people in the factory.

If we, as Jews, look at the problem and decide we are at the cross-roads — and conclude, rightly, that from now on whatever happens to Israel, happens to us.

So money is not the whole answer. We have a large number of unemployed people in Canada. Israel needs a large number of people to work. Perhaps we could have a wedding?

I believe it would be in our interest, and in Canada's interest, to send small groups of people, let's say on a four month contract: Their return fare paid for; their bed and board and amenities paid for; and a salary of $300 per month paid for — by us.

To be paid them on completion of their contract and on their return to Canada.

I believe our country could reap enormous benefits from such a worthwhile enterprise.

Harry Gordon,
Toronto

Lost a Bible?

Dear Editor:

A book has come into my possession recently which I'd like to see returned to its rightful owner. Since it seems it was lost at least two years ago in the Forest Hill district of Toronto, I feel it would be useless to put an ad in the classified section of the newspaper, as the owner will have given up looking long ago. I was hoping that you might print this in the "letters-to-the-editor" section of your newspaper and perhaps it would be noticed.

The book is a small copy of a Hebrew Bible and the covers are inlaid with mother-of-pearl. It was bought in Jerusalem in 1969 and given to someone named "Carol" as a gift for her wedding.

If the owner cares to write to me, and identify the book further by naming the donors, I would be very happy to return it to her.

Thank you for your co-operation.

Mrs. Earl Clarke
515 Westminster Ave.,
Ottawa K2A 2T9

ask the rabbi

Few mentions made of Jesus are discussed

1. What references, if any, are there to Jesus in Jewish sources?

The few references to Jesus in the Talmud and Midrash were nearly all deleted from the majority of printed editions either through the direct action of Christian censors or by Jews themselves out of fear of the censor. These are now available in such collections as Hesronot Ha-Shas, Tel Aviv, 1954. There is a famous essay on the subject by Z.L. Lauterbach in his Rabbinic Essays. Lauterbach examines every reference or alleged reference to Jesus in the Talmudic literature.

The passages referring to Jesus are all late and most of them contain a good deal of purely legendary material. Indeed, judging by this material, it would seem as if the rabbis had heard only vague rumors about the historical Jesus. The passages have all been included in the Soncino translation of the Talmud.

The following are the most important references: Sanhedrin 43a (Soncino page 282), dealing with the five disciples of Jesus, of which only one, Matthew, can be identified with certainty. Gittin 57a (Soncino page 261), in which Onkelos raised Jesus up from the dead by magic and Jesus advised him to treat the Jews well and is applauded by the rabbis for this. Sanhedrin 107b (Soncino page 735), where R. Joshua B. Perahyah is criticized for repulsing Jesus with both hands, though the difficulty in the dating has long been noted, R. Joshua having lived long before Jesus. Berakhot 17b (Soncino page 103): "May we have no son or pupil who disgraces himself in public like Jesus the Nazarene." Midrash Exodus Rabbah 29, 5: "R. Abbahu said 'I am the first, and I am the last. And beside Me there is no God' (Isaiah 44, 6). 'I am the first' for I have no father. 'And I am the last' for I have no son. 'And beside Me there is no God' for I have no brother." R. Abbahu (died about 320) lived in Caesarea where there was a large community of Christians.

Success assures final judgment

By J.B. SALSBERG

(Second of Two Parts)

We are now in the first period after the death of David Ben-Gurion -- the period of mourning and praise. This will shortly be followed by a much longer period of evaluation of his role and his record. This, I predict, will be the period when people and political groups who suffered at his hands will attempt to "settle accounts" in their less-than-objective studies and recollections of the life of Ben-Gurion. Historians will be less hurried and their judgment will come last.

It is my prediction that no matter how zealously his detractors will chisel away at the Ben-Gurion monolith there will remain enough to fashion and to pass down to future generations a towering figure of Israel's first Prime Minister.

Why do I think so? Because an objective study of the man, his times and his deeds will conclude that Ben-Gurion's guiding principles (as Jew and as a man of the 20th century), his total dedication to those principles, his courage and his leadership qualities singled him out as the most suitable of leaders to fully exploit the existing historic *opportunities for the maximum* advance towards the realization of his and his people's central goals.

What were his main goals? As I understand them there were two, and they were intertwined into one; the national and social emancipation of the Jews.

The goal of reclaiming the ancient homeland and the ultimate attainment of sovereignty was, of course, shared by other Zionists. But Ben-Gurion and his Poale Zion comrades, together with other labor-Zionist groups, subscribed to the fundamental belief that a Jewish majority in Eretz Yisroel and ultimate statehood can only be achieved through Jewish labor, Jewish productivity and Jewish creativity and not just through Jewish ownership of land that would be tilled by non-Jewish labor or through Jewish predominance in commerce and trade. This became almost an article of faith with Ben-Gurion and the vast majority of the "second aliyah."

That is why Ben-Gurion and his like chose -- though not compelled -- to become laborers on their arrival during Turkish rule. That is why he was among the leaders in the struggle for jobs with the earlier arrivals -- the "Jewish colonists" -- who preferred to employ cheaper, non-Jewish labor in their orange groves and vineyards. That is why the Ben-Gurions of the day formed the early co-operatives to undertake work projects and to develop labor-creating enterprises. Few will now question that it was the application of this principled policy that laid the basis for the absorption of the later waves of Jewish immigrants.

The other side of Ben-Gurion's ideological coin was that the Jewish settlement and the subsequent Jewish state must be built -- and indeed can only come about by being so built -- as a co-operative commonwealth in which social justice will prevail. Hence the establishment and the flowering of the Kibbutz movement; hence the founding of the Histadrut (the Trade Union Federation); hence Histadrut enterprizes, labor and co-op banks and the organization of health and welfare services since there were no such services provided by the occupying governments.

In all this Ben-Gurion was the forefront leader. He was the first secretary of the Histadrut, the founder and prime spokesman of the labor party and a key figure in the world Zionist movement. He was also the head of the self-governing Jewish agency during the final period of the British mandate and, finally, the first Prime Minister and Minister of Defence in the reborn State of Israel.

Ben-Gurion was the leader of a socialist-oriented political party and he never disavowed his ultimate objective of a socialist Jewish state. Yet he was never a Marxist nor, for that matter, was he any sort of doctrinaire type of socialist. If there is such a variety as "Jewish Socialism" then Ben-Gurion was its exponent. His socialism was rooted in the fertile soil of Prophetic vision and yearning for social justice. Amos and Isaiah, rather than Marx and Engels, were his inspiration and guides towards his goal of a democratic, socially just -- or call it Socialist -- Jewish state on the soil that cradled and fashioned our people into a nation in ancient times.

He adhered to those principles to his last days. That is why he retired, at an advanced age to the inhospitable desert to join with a youthful vanguard and in the spirit of Halutziot to pioneer and to conquer the desert by Jewish effort, by Jewish labor and there to build a model of co-operative living.

Ben-Gurion's unwavering dedication to his life-long goals -- a sovereign Jewish state based on Jewish labor and social justice -- will now be symbolized by Sde Boker where he and his wife Paula found their last resting place.

'Wondrous words' brought to English by influence of ancient Hebrew tongue

By LARRY GELLER

Hebrew? The incredulous reader asks, how can a language so far from English in time, place and filiation possibly contribute anything significant? How can it contribute words to English?

Hebrew is of great antiquity, going back at least, to the days of Abraham. It is the language of the Bible. The original language of the Pentateuch (The Five Books of Moses), the Books of the Prophets, and the other writings of the Old Testament is Hebrew. While English belongs to the Indo-European language family, Hebrew is a member of the Semitic family of languages, and has as its closest relative among other living languages, the Arabic language.

Hebrew has, since dim antiquity, been the language of the Jewish people. While other classical languages such as Greek and Latin, had their brilliant heyday and then passed quietly into the dusty status of "dead language," Hebrew, miraculously, has never really passed out of currency with the Jewish people. Latin survived many centuries as a language of scholarship, and as an ecclesiastical language in the Catholic church. But Latin through all these ages has been known and used by an increasingly diminishing minority, an elite of scholars and clergy.

Hebrew, on the other hand, was taught universally and compulsorily to all male Jewish children as early as 300 B.C.E. This tradition continued until well into the 20th century. All this time, Hebrew remained for the Jew, the language of worship, literacy and culture. just when it seemed the tradition of universal Jewish literacy in Hebrew was about to be ended; in Europe by Nazi extermination, and elsewhere by cultural assimilation, the state of Israel came into being. The existence of Israel has renewed the vigor of Hebrew, which is the universal language of that state, and new impetus has been provided for its study elsewhere.

What influence has Hebrew had on our English tongue? First of all, and most apparent is the great percentage of first or Christian names which derive from the Bible and are of Hebrew origin. John, James, David, Ruth and Mary . . . the list is almost endless and contains many surprises. Many Hebraic names have passed through other languages and are often not recognized as being of Hebrew origin in their altered states.

Many examples come readily to mind of Anglo-Hebraic idioms. "He finds favor in my eyes," as a literal translation of a Hebrew idiom meaning - "I like him." Our phrase "carnal knowledge" derives from the Biblical Hebrew very "yadah" - "to know" as a euphemism for sexual intercourse. Today "to have knowledge of someone" in both Hebrew and English can mean "having intimate relations." The use of "heavens" as a plural, rather than the older singular "heaven", is a Hebraism, introduced into our language by the first English translations of the Bible. The Oxford English Dictionary traces this form back to the 13th century and beyond that to the Hebrew word "shomayim" - heavens - plura.

Of course the chief Hebraic impact on our culture is in the areas of religion and philosophy, and here its influence is unquestioned. Many concepts were divested of their Hebrew garb and were clothed in Greek or Latin terms and thus passed under disguise into our everyday thought and language. Of these lexical "marranos" we will not treat since there is no scarcity of direct Hebrew influx.

The word "Messiah" is of Hebrew origin. In Hebrew it means "anointed". The term was also translated into Greek as "Christos", and used as an inseparable appelation of Jesus. The word "hallelujah" is a Hebrew word consisting of "hallelu" (praise ye) and "Jah" (a short form of God's name). Thus when you say "hallelujah", you are saying - "praise ye the Lord." The word "jubilee" and its derivative - "jubilation", originate from the Hebrew word for the 50-year festival time period "juval" or "yuval".

One of the most famous of Hebrew loan words in English is "shibboleth", which can mean in current English either a test word for detecting strangers or foreigners; or a catchword adopted by a party. In Hebrew, "shibboleth" originally meant a stream. Its current use in English springs from Judges XII 4-6, where Jepthah and the Gileadites are doing combat with the Ephraimites.

How few English speakers know that words like saphire and myrrh are of Hebrew origin. Saphire was Middle English "saphir", Latin "sapphirus", Greek "sappeiros" and came from Hebrew "sappir". "Myrrh", according to the Oxford Etymological Dictionary derives vaguely from a Semitic language. Arabic "murr" and Aramaic "mura" are adduced as evidence for this assertion.

Even today, English continues to borrow from Hebrew. In the world of transifinite mathematics we speak of "Aleph" and "Aleph null." Aleph is the Hebrew name of the first Hebrew letter. Mathematical notation employs the Hebrew aleph. Israeli Hebrew has given English "kubbutz" "uzi" and "sabra". Modern linguistics calls the unstressed sound of "a" in "ago", a "schwa" after the Hebrew name of the corresponding vowel in Hebrew, the Sh'wa.

From the days of old, down to the age of rocketships, English has assimilated many Hebrew terms. What strange and wondrous words will Hebrew give us in the 21st century? Ain sof.

Panel illuminates Diaspora identity issue

By NORMAN TOLLINSKY

TORONTO -

The light shed by the four panelists at last week's symposium on Jewish Education succeeded . . . in illuminating the darkness and reminding Canadian Jews that there are no simple answers to the problem of preserving their identity in the Diaspora.

Sponsored by the Jewish Public Library, the symposium was an entertaining if inconclusive forum of radical proposals, scholarly analysis, sharp criticism of the Jewish establishment, and rabbinical pleas for moderation.

Though unanimity lay in the feeling that something must be done about the alienation, indifference, assimilation and intermarriage which, according to journalist Julius Hayman "are sapping the strength of the Jewish people in the North American environment," there was no consensus on any one solution.

Professor Louis Levine, an archeologist at the University of Toronto, made a strong case for Jewish Day schools, arguing Jewish education has failed to "penetrate the bones" of those Jewish youth who have attended afternoon schools.

"We tried afternoon schools," said Levine, "but they are a miserable failure. They haven't worked and it's time to try something new. I don't know if my proposal is any better but I don't see any other alternatives."

After Levine suggested that the 85% of Jewish youth who have attended afternoon schools constitute a lost generation, Rabbi Bernard Baskin of Hamilton replied that he was not prepared "to write off 85% of our children who do not and will not attend Jewish Day schools.

"It is a fallacy," said Baskin, "to assume that there is one solution. Day schools have their place but let's be flexible."

Although agreeing that education is an important instrument in the struggle for Jewish identity, Baskin warned: "I'm all in favor or knowledge but let's not assume that it always makes for a better Jew. It's a fallacy to think that knowing more about Judaism makes you a better Jew."

Professor Leo Davids, a sociologist at York University, denied that knowledge should be the major criterion of a reformed educational system.

"We need leaders and scholars," said Davids, "but it is not always certain that we can count on them to be with us. What we should be doing is educating our youth for a life of mitzvahs so they can experience what Jewish living means.

"We should be providing our youth with strong communal experiences," Davids continued, "and impart a sense of belonging to something greater than themselves."

Israel Aircraft Industries are being flooded with overseas orders, particularly for its deadly accurate Gabriel sea-to-sea missiles. IAI has received $50 million in orders.

Pregnancy fears exploited in new get rich scheme

by ROYSTON ALLEN
CJN Israel Correspondent

TEL AVIV -

Abortions have always been relatively easy to obtain in Israel as many doctors operate a private side business as in other countries.

They are illegal but the law usually looks the other way.

Many a Jewish girl from Canada or the United States has come to Israel on a "study trip" or to "visit relatives" before abortion laws were loosened up in certain U.S. states.

Now an Israeli magazine has uncovered what it claims is a new method of getting rich without actually breaking the law -- telling a girl she is pregnant when she is not and "aborting" her on the spot.

HaOlam HaZeh -- the political/scandal magazine edited by firebrand left-wing politician Uri Avneri recently published a long article by girls who went the rounds of doctors' offices asking for pregnancy tests.

"A new industry is flourishing in Israel -- the pregnancy industry," the article starts, "founded and run by gynacologists, GPs and money-hungry sexologists who take advantage of the ignorance and naivety of Israeli girls."

HaOlam HaZeh reporter Lili Perry, armed with an official certificate saying she was not pregnant, took a friend with her and started out.

One of the first doctors she visited turned out to be "almost senile and very confused." His office in a "well-known area of Tel Aviv" was a filthy mess and his examination room caused Ms. Perry to "give at the knees."

Without going into the fine detail **HaOlam HaZeh** does, sufficient to say it resembled one's visions of a 19th century abortionist's surgery complete with bloodstained sheets. "Without examining me, without determining whether I needed it or not, only to gain a few pounds the old man offered to give me unneccessary treatment . . ."

Ms. Perry wrote this "dirty butcher" appeared to be unusual in that he was physically filthy. The other five doctors she visited had acceptable hygienic standards. Their mental attitudes apparently left much to be desired.

Her next stop to a Tel Aviv doctor resulted in a very cursory physical examination and the verdict -- " . . . you seem pregnant." The Hungarian-accented doctor immediately offered to take necessary steps to change the situation on the spot. She demurred and asked to come back later, regretting her friend could not be present during the "examination and verdict" as a witness.

"The Hungarian doctor proved rumors I have been hearing for ages" Lili Perry wrote, "and which every young Israeli girl knows."

The article mentions other experiences of Ms. Perry's friends, some of which resulted in unnecessary, harmful and always expensive treatment.

Her next visit was to a doctor in Haifa randomly selected from the telephone directory.

Again the verdict "a strong suspicion of pregnancy." He gave her pills and told her to return for an abortion if they didn't work and dismissed all questions about other chemical tests as "rubbish".

In one of the most exclusive areas in Tel Aviv, Lili Perry found a father and son industry. Here the youngish son, who said he was an intern somewhere, welcomed her into a plush apartment saying his father was in the "abortion room."

A urine test was administered and she was informed she was not pregnant. Fee for the visit — $12 and another $5 for the test. This may be peanuts by Canadian or U.S. standards but represents about 10% of the average Israeli secretary's monthly take home pay.

Yet another doctor immediately started to give her an injection without even saying whether or not she was pregnant. When she objected, he started snapping at her and tried to persuade her that with the injection she would not need "further treatment." After further objections he gave her pills to take, collected $12 and she left.

After this experience Ms. Lili Perry decided enough was enough. Her conclusions were simple — abortion should be legal so young Israeli girls won't have to go to quacks for "treatment".

Flood of overseas orders results from IAI's success

By NECHEMIA MEYERS
CJN Israel Correspondent

REHOVOT -

Israel Aircraft Industries will be among the major beneficiaries of the defence ministry plans, announced this week, to place $500 million worth of new orders with local manufacturing firms in order to build up its depleted stocks of material.

Moreover, IAI are being flooded with orders from overseas, particularly for its deadly accurate Gabriel sea-to-sea missile. Following the well publicized success of Israeli missile boats and missiles during the Yom Kippur War -- when they sank 13 Soviet-built missile boats, destroyed shore installations in Egypt and Syria and enjoyed unchallenged control of local waterways -- IAI have received $50 million worth of orders from other countries for its Gabriel missiles.

There has been increased interest, albeit on a far more modest scale, in the IAI's Arava STOL (short take-off and landing transport), which was used to some extent in the Yom Kippur War. The Arava, a turboprop plane which offers an amazingly smooth flight despite its overall length of only 42 ft., leaps into the air before it has transversed the equivalent of two football fields. Selling for about $650,000 the versatile military version of the Arava can be used as a light assault transport, landing up to 24 fully armed troops or more than 5,000 lbs. of supplies on almost any airstrip, no matter how short or bumpy.

This provides a relatively inexpensive solution to the problem of supplying and controlling large expanses of territory in counter-insurgency situations. With some modification, the Arava can also serve as a tanker, ambulance or communications relay link.

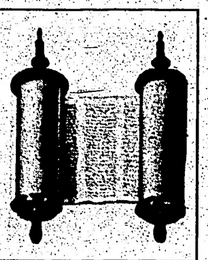
Even before the Yom Kippur War, the Arava attracted attention of several Latin American nations, notably Mexico, where three Aravas led the national air display at its recent Independence Day celebrations. However, IAI must still sell another hundred planes before it recovers the $13 million it spent on research, development and tooling.

The IAI, which, with 14,000 employees is Israel's largest industrial concern, has been run since its establishment 20 years ago by ex-Californian Al Schwimmer. Shortly before the Yom Kippur War, however, Schwimmer came into conflict with Defence Minister Moshe Dayan, who has ultimate responsibility for this government company. Their disagreement arose over Dayan's plan to appoint former Air Force Commander Mordechai Hod as chairman of the IAI's Board (while Schwimmer remained general manager).

Schwimmer, militantly backed by the company's employees, rejected the scheme because it would mean, he said, one plant with two bosses. In the interval, Hod has been busy advising the current commander of the Air Force and Dayan has been preoccupied with more urgent matters, including his own political survival. This has left Schwimmer to concentrate solely on his main business — building the sophisticated weaponry vital to Israel's defence in the troubled months that lie ahead.

Biblical Joseph teaches us what makes good politician

sparks from the torah



By RABBI MEIR GOTTESMAN

u'Pharaoh cholem . . . "And Pharaoh dreamed . . ."

Of all the great men in the Torah, Joseph is the only one who bears the title "tzadik" -- the righteous one -- Yoseif Hatzadik. Not Abraham, not Moses, not David . . . What was the great holiness of Joseph? The answer is, that no one knew about it. Joseph hid his holiness. To everyone else he seemed to be just a plain "Joe". In fact, his brothers misunderstood him to the point that they were ready to kill him. But deep inside he was a tzadik.

We find something very interesting. Joseph was finally kidnapped by his brothers and sold into slavery in Egypt. There, he was falsely accused by his master's wife, and thrown into prison. He spent a number of years in a dungeon, until Pharaoh had his famous dream of seven fat cows and lean cows, and Joseph was hoisted out in order to interpret the dream.

What day did Joseph secure his freedom? According to our rabbis, it was on Rosh Hashona. What did they mean to tell us? Every Jew has a Yoseif Hatzadik in him. Every Jew has a holy neshama, a divine spark, that tries to reach its source in the Almighty. But like the righteousness of Joseph, it is sometimes hidden, even from ourselves. It is imprisoned by the thousand delights of the world around us. Every Rosh Hashona that neshama is hoisted to freedom. The shofar draws every Jew back to G-d. But the great challenge is to see that Yoseif Hatzadik, the hidden, infinitely holy soul that is in us remains free and bright not just two or three days a year, but always.

In a similar vein, they tell of Rabbi Shlomo of Karlin. Once, when he lit the Chanukah menorah, a small fire broke out, leaving a scorch mark on the table. Instead of being upset, he was overjoyed. He explained to his wondering followers -- now Chanukah has left its mark for the whole year!

Another great thing about Joseph. He was also a great politician. When Pharaoh had his strange, troubling dream about fat cows being swallowed by lean cows, and fat stalks of wheat being swallowed by lean stalks, he called to his magicians to explain the meaning. In fact, these magicians well knew its real meaning of impending crisis . . . v'ain magid lo. They knew, but they wouldn't tell him. They played it safe. Joseph impressed Pharaoh by not only knowing the dream, but by not being afraid to speak the truth.

So Joseph was made viceroy to ration and distribute the wheat during the years of famine, which came upon Egypt as he predicted. He did not create a bureaucracy. Hu hamashbir l'chol am ho'oretz. "It was He who sold (wheat) to all the people of the land." Not only that . . . the Midrash says that during the years of famine, Joseph went each day without eating even a slice of bread until everyone who was hungry had a chance to buy provisions.

In these days, when spineless governments bow to blackmailers, the Torah teaches what makes a good politician . . . Not those who speak in two directions at one time, but those, like Joseph, who feel for what is good, right and honest.

Shabbat Sholom and happy Chanukah!

Organizations and People

By MIRIAM HERMAN

what's new...

HAMILTON WOMEN'S ORT

A Canadian Indian student was given a $100 award by Hamilton Women's ORT at a recent Mohawk College Awards Night. The recipient was Sheryl Forrest, a first-year student in Early Childhood Education, who is not supported by the department of Indian affairs. The award is intended to bring the work done by ORT to the attention of the general community.

LZA ISRAELI DANCE GROUP

Interested in learning how to dance? (or even if you already know how). You can join the Labor Zionist Alliance's Nagila folk dance group. The group meets every Tuesday at 8:15 p.m. at the LZA centre, Viewmount Ave. under the direction of Israeli dancers Ora Rotkovitch and Mordechai Marad.

CHANUKAH DANCE

Shalhevet (Candlelight) Club is having a Chanukah party and dance Monday, Dec. 24 at 8:30 p.m. at Beth Sholom Synagogue, Eglinton Ave. W. Incidentally, their aid-to-Israel dance a few weeks ago netted $300, enough to adopt a child in Israel for a year.

WAR SIDELIGHTS

After a search of 33 years, three Israeli soldiers found the graves of their fathers who died while serving the British army in Egypt during World War II on the west bank of the Suez Canal. They have applied for permission to have the remains transferred to Israel.

About 60 Orthodox soldiers now serving on the west bank of the canal have been spending their free time studying at a yeshiva set up in the British-built air base of Fayid. Most of them are young men whose yeshiva studies were interrupted by the war.

Prisoners in Tel Mond Prison near Netanya not only contributed blood to the war effort but 200 of them asked to join the Israeli army. Teenage prisoners were given permission to work on kibbutzim during the crisis.

Some of the babies now being born in Israel are being given names prompted by the war such as Sinaniya, Golan, Golana, Mia (Hebrew initials for Judgment War Day) and Dina (from Yom Hadin).

PERSONAL ADVISORY SERVICE

B'nai Israel Beth David Congregation, Yeomans Rd., Downsview, reminds us that their personal advisory service is open to members and non-members alike. The service, instituted three years ago, provides short-term counselling only. It operates with the full knowledge of the Jewish Family and Child Service which provides counselling on a long-term basis. The service is conducted in the strictest confidence by social worker Marion Bogo. There is no fee -- just call the synagogue office and you will be directed to Mrs. Bogo for an appointment.

B'NAI B'RITH AND BAYCREST

Last Sunday, Toronto B'nai B'rith's Wilson Heights Lodge presented their annual Chanukah gift to residents of Baycrest Centre -- phone calls to families and friends anywhere in the world. About 100 calls were placed to Israel, Italy, Brazil and even Australia. The calls were pre-arranged with the phone company and confirmed by letter to the recipient of the call. Several lodge members were on hand to help and to take photographs of each resident as the call was being made.

This Sunday, the 23rd, as many as 400 youngsters under the age of 12, are expected at the Einiklach Chanukah party put on by Empire-Forest Hill Lodge for the grandchildren and great-grandchildren of Baycrest residents and patients.

PRIZE WINNING SCHOOLS

The United Talmud Torahs of Montreal have won the coveted Pras Shazar as the outstanding Hebrew school in Canada. This annual award was established by the World Zionist Organization in Jerusalem in honor of Israel's former president (he also served as the state's first minister of education and culture) for the purpose of recognizing outstanding achievements of Jewish educators and institutions of learning in the Diaspora. Toronto's Associated Hebrew Schools and Winnipeg's Joseph Wolinsky Hebrew School are to receive special certificates of merit. The official ceremony takes place in Jerusalem in February and at a later date the awards will be presented to the schools in Canada.

Last week on a blustery day, a tag day calling for Freedom for Soviet Jewry was sponsored by Steering Committee for Soviet Jewry. Volunteer Ann Baker gives tag to passer-by.

Lorraine Pollock gives out tag at the corner of King and Bay in downtown Toronto. Distribution of the tags took place on Human Rights Day. Mayor Crombie received a tag.

Plea for Sabbath-driving halt brings varied opinions

By ANNE F. KORN

TORONTO -

Orthodox, Conservative and Reform rabbis here varied markedly in their views regarding a recommendation that Jews not drive on Sabbath in order to conserve energy.

"A pious and opportunistic linking" strongly contingent on the belief that Jews should walk to synagogue was what Conservative Rabbi Albert Pappenheim of B'nai Israel Beth David Congregation said of the suggestion, in a telephone survey conducted by **The Canadian Jewish News.**

He and other rabbis were responding to the statement issued separately by Rabbi David Hollander, president of the Rabbinical Alliance of America, and Rabbi Moshe Sherer, president of Agudath Israel of America. The proposal was that American Jews should stop driving their cars on Saturday, not only to observe the Sabbath but also as a contribution to the energy crisis. Both Orthodox leaders said that if Jews did not use their cars for a 24-hour period, it would constitute a substantial saving of gas imported from Arab countries and be a service to Israel.

Rabbi Pappenheim agreed that congregational Sabbath worship was important but did not know whether the connection made between the energy crisis and walking to shul on Sabbath was appropriate.

Of those contacted, Reform Rabbi Jordan Pearlson of Temple Sinai Congregation was most opposed to the statement. He felt it was parallel to the "echo of the position of the ultra-Orthodox in Israel."

He thought the rabbis were "trying to coerce one day of no driving into Sabbath observance." His closing remarks were that it was not a particularly unusual statement and that it "was not worthy of comment."

Rabbi David Monson of Beth Sholom Synagogue (Conservative) said that if Jews are within walking distance of their synagogues, they should certainly walk on the Sabbath. If they are not, then at all times, not just on Sabbath, they should use public transportation.

Rabbi Richard Marcovitz of Beth Tzedec Congregation (Conservative) called it "a fine recommendation" but added that he was a realist. Since he lives near the synagogue, it would be easy for him to "pontificate".

"But what about my congregation?" he asked. If those who live far from the shul could not reach it, there would be a spiritual void in their lives, he said.

Therefore, he suggested people drive only to and from synagogue on Sabbath. Just this compromise would do something to "heighten the spirit of Shabbos."

"Every sacrifice one makes these days, whether for parochial, religious causes or humane causes for the energy crisis is a good one," Reform Rabbi Herbert Feder claimed. The spiritual leader of Beth Tikvah Synagogue said religion is meant to support all humane causes.

Rabbi Henry Hoschander of Shaarei Shomayim (Orthodox), chuckled and remarked, "you're hitting a sensitive chord." He declined comment until a definitive statement is reached by his synagogue. However, the issue is under discussion, he said.

"I fully agree with them," Rabbi Gedaliah Felder of Shomrai Shabos Synagogue said. "Driving on Shabos, especially to shul, is a strict violation of that day at any time.

"Those who have been told they can do so have been 'misled by their leaders.' They now have a chance to return and realize the sanctity of the Shabos."

He stated that as an Orthodox rabbi, he always encouraged Jews to pray at home rather than drive on Shabos.

"It sometimes takes a crisis for people to realize their obligations and responsibilities," he said.

Rabbi Meyer Berglas of Shaarei Tefillah (Orthodox) was also in complete agreement with the recommendation. He explained that the Talmud states that if all Israel and Jews would observe two Sabbath days in accordance with the Halacha, "we would be redeemed immediately." The coming of the Messiah and international peace would result.

He believed that if an additional impetus such as the energy crisis would encourage people not to drive on Shabos, "it would indeed be a blessing."

University gets early Chanukah

By BOB POSEN

TORONTO -

"Who can re-tell the things that befell us? Who can count them? In every age, a hero or sage came to our aid." Thus the refrain of **Mi Yimalel**, the traditional Chanukah song.

For students at York University, the Lubavitch Youth Organization, under the leadership of newly-appointed director Rabbi Yehoshua Lauffer, provided the requisite assist last week on the final day of classes before the semester break.

If Chanukah came early to the York campus, it also came well-organized, enthusiastically, and in the true spirit of "simcha" and "chassidus". Responding to an invitation extended by the Jewish Student Federation and the Yavneh Association, Rabbi Lauffer arrived at York complete with songsheets, latkes prepared by Yavneh, and even "klezmorim" -- organist Chaim Shainhouse, guitarist Baruch Posen and singer Chaim Goldberg.

Amplifier systems attracted a crowd, program notes recounting the story of Chanukah in prose and verse were distributed, the Menorah was kindled -- and for two lively hours the cold concrete of York's central square was transformed by the warmth and fellowship of music, singing, clapping, "noshing", and "shmoozing". Festivities were further enlivened by a friendly but spirited game of "draydl" in full progress on the side.

For Jewish students at York, now in preparation for mid-term exams, their own special prelude to Chanukah proved both imaginative and meaningful.

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...about people

Rabbi Nota Schiller (left) with soldier on a recent lecture tour in the Golan Heights.

In response to an invitation from the Israeli ministry of religion and the army rabbinate, former Torontonian **Rabbi Nota Schiller**, together with a number of Canadian and American rabbis, has been visiting the front line troops. Formerly dean of studies at Toronto's Ner Israel Yeshiva College, Dr. Schiller is now executive dean of the Ohr Somayach-Tanenbaum Centre, Jerusalem, which has been supplying entertainment, lectures and religious articles to the soldiers.

* * * * * * * *

In case you've been wondering why **Esther Mehr's** byline has been missing from **The Canadian Jewish News** of late -- the Toronto writer is presently full-time assistant to publicity director of Toronto's UJA, **Maurice Lucow.** Which means she is doing public relations work and lots of writing. CJN Rosh Hashanah supplement editor, the personable Mrs. Mehr has been in the magazine and trade-paper field for many years (she was one time assistant to the editor of **Canadian Film Weekly**) and was involved in the production of the new defunct **Jewish Reporter** put out by the UJA.

* * * * * * * * *

Another ex-CJNer in the news -- **Dorothy Lipovenko,** 1973 summer staff reporter and Ryerson journalism student, won the Channel 13 and Kitchener -- Waterloo Press Club award in the amount of $200 for the highest standing in second year broadcast journalism. This is another win for Dorothy who got a $500 A.W.J. Buckland memorial award for academic proficiency last May.

* * * * * * * * *

One of the 18 new musical works commissioned by the Union of American Hebrew Congregations in celebration of its centennial is **Vay'chula** composed by **Ben Steinberg,** musical director at Toronto's Temple Sinai. A complete set of the compositions is being sent to all of the UAHC's 701 congregations to be performed at Holy Day, Sabbath and festival services throughout the year.

* * * * * * * * *

Dr. Fred Weinberg

Recent elections and appointments -- Toronto pediatrician **Dr. Fred Weinberg** has been re-elected president of Beth Tzedec Congregation . . . York University professor **Esther Greenglass** was named to the federal Advisory Council on the Status of Women. She was a member of the Liberal party's task force on the status of women in 1970 . . . **Seymour Rimer** succeeds **William Spinder** as president of Montreal's Camp B'nai B'rith.

* * * * * * * * *

By the way, the deadline for material for this column for the Jan. 4th issue is noon Thursday, Dec. 27, instead of the usual Friday deadline. The change is due to the holiday schedule.

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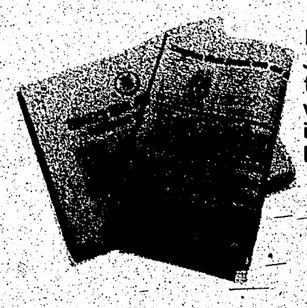

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Ray D. Wolfe (left), president of the Canada-Israel Chamber of Commerce and Industry, exchanges pen with Ontario Industry and Tourism Minister Claude Bennett. Looking on is Theodor Meron, Israel ambassador to Canada. Bennett was guest speaker at the annual luncheon of the chamber last week at the Royal York Hotel. (G. Hoz)

12,000-strong Jewish centre revitalized by introduction of NCSY to community

voice of youth

By YAACOV-HONIG

This week, I have devoted this column to a letter which I have recently received from Marc Belzberg, a resident of Vancouver. It tells the story of an amazing transformation which has recently occurred in his home city. The words are his but the tale could be that of many North American communities across the continent.

In the last few Torah readings, there has been a particular emphasis on the dreams of our forefathers. Jews have always dreamed. Let me tell you about one such dream . . .

In a city called Vancouver about 2,500 miles from here, there is a Jewish community of about 1,000 and a huge Orthodox synagogue seating 1,400 people. And if you were to walk into this shul on shabbos you would not find one young person who was a Shomer Mitzvos, nor one who understood the meaning of these words. In fact, you would not find even one young person in the synagogue at all. You would find a community where the learning of Rashi was banned on the grounds that it was primitive and old-fashioned -- and one in which the intermarriage rate was almost 50%.

Where would you find the Jewish youth of Vancouver? In a number of places: among the New Left, the Jesus Movement, the drug culture, or at a Divine Light Center hearing a lecture. This is part of the same organization written up in Time magazine recently, which has established its Divine Light Centers in 45 states and six provinces, and has amassed in one year 30,000 youthful followers for its 16-year-old Guru -- referred to as "the god of the universe." I elaborated on this in particular for I have old friends who are there.

In seeing these sights you would have thought the community was doomed to die, for there was no one to carry on the traditions of Judaism. A community of 12,000 would soon be totally lost.

But this picture which I have painted was of Vancouver four years ago.

Today, if you were to look inti this shul on shabbos afternoon at the Seidah Shlishit (third Sabbath meal) you would see 150 kids sitting around tables, singing Zemiros, dancing, and saying grace after meals. They spend their afternoon immersed in the study of Torah. Vancouver this year, for the first time, sent kids from non-religious homes to yeshiva; not just one or two, but 22.

Not only am I writing to you about figures and statistics, but I speak to you on a personal level as well.

Where was I three years ago? In Israel for an entire year. I remember Yom Kippur at the Kotel HaMa'aravi, taking pictures of the Chassidim. Although I was fasting, I had no idea of the meaning of the laws of that holy day.

But I remember even better two years ago in Vancouver after I had returned from Israel. I entered a synagogue for the first time in over a year, this Orthodox shul. To my amazement I saw most of my old friends there. They were all sitting and davening and singing. I spent that afternoon in deep discussion with these friends and with the rabbi and with the new principal of the day school.

I asked them for the answers which my Jewish soul had a longing to know and to grasp. What is Shabbos, what is this Torah, what is our concept of G-d? The spirit of Hashem can be felt so strongly on this earth; the need and the purpose of Torah can be understood so clearly, that from that shabbos on I never again intentionally violated or failed to fulfill any laws which I knew existed. And I continued in my quest to learn more and more, and to practise, with joy, this Torah which I had known nothing about.

Vancouver now is a different city.

The kosher delicatessen decided to close on Shabbos. The shul is now filled with young people, and learning sessions go on all Shabbos afternoon. And those parents who, in the beginning, were so against this revival are now themselves studying; 44 mothers learn Maimonides' teachings with the rabbi during the week. Many homes have switched over to observing dietary laws because their children refused to eat non-kosher food.

We have become an example to the other Jews and youth groups in Vancouver. They have risen from a level of total social and secular orientation to one of ever-growing interest in Torah and its ideals.

What caused this resurgence of Jewish pride and awareness in what was previously a desert of Jewish thought? It was the entry of a new youth group into Vancouver. The National Conference of Synagogue Youth (NCSY) was the catalyst which helped to transform the Jewish community in this city, as it has succeeded in scores of other North American towns and cities.

Tribute book to be signed by all UJA dinner guests

TORONTO -

A tribute book with the signatures of all those attending the United Jewish Appeal community dinner at the Royal York Hotel on Sunday, Jan. 13, will be presented to Stephen E. Berger, Man of the Quarter Century. A small white card has been enclosed with each invitation which is to be signed by the addressee and returned along with the RSVP card.

To accommodate those who wish to be seated with friends, the UJA office will reserve tables for parties of 10, but requests must come in no later than Jan. 7. Organizations are being asked to reserve tables for their members, with a host for each group, all of which should add to the informal, congenial atmosphere of the evening, which in addition to the tribute being paid to Stephen Berger, will mark the close of the 1974 UJA emergency campaign.

The dinner is being arranged under the supervision of the Kashruth division of the Canadian Jewish Congress and Rabbi Henry Hoschander of Shaarei Shomayim will make the invocation.

Representatives from organizations with which Stephen Berger has been associated over the past 25 years will be included in the invited list along with a wide range of Jewish community leaders.

The organizations paying official tribute to Berger in recognition of his years of dedicated service are: Baycrest Centre for Geriatric Care, Board of Jewish Education, Canadian Jewish Congress, Canadian Society for the Weizmann Institute of Science, Canadian Technion Society, Canadian Zionist Federation, Friends of the Hebrew University, Jewish Family and Child Service, Jewish Public Library, Leadership Development Council, Mount Sinai Hospital, Toronto Zionist Council, United Jewish Welfare Fund, United Israel Appeal of Canada, United Israel Appeal of Canada, Ontario Region, Young Men's - Young Women's Hebrew Association, Jewish National Fund and the Zionist Organization of Canada.

Moey and Ida Gerber are pleased to announce the engagement of their daughter Yona to Shelly Dilman, son of Abe and Goldie Dilman, proud grandmother Mrs. Bessie Epstein and proud grandfather Mr. Samuel Goldmintz.

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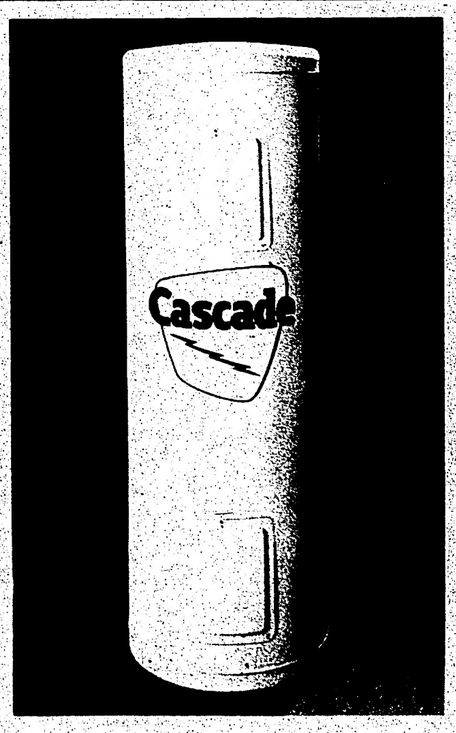

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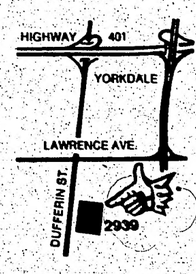

Bond heads depart for conference

TORONTO –

Mrs. Morris Zweig, honorary chairman and Mrs. Samuel Sarick, executive member of the Toronto women's division, State of Israel Bonds, left for Israel on Dec. 15 for an emergency conference on the country's urgent economic needs and to discuss the role of women in helping to meet these needs.

The two Toronto bond leaders joined a delegation of 35 members of the women's divisions from the U.S. and Canada who comprise the first women's Bond group to confer with top-level government officials since the cessation of Middle East hostilities.

With Israel now facing the gravest financial crisis in her history following the costly Yom Kippur War, the women's division delegation will explore ways in which they can help accelerate women's activities in North American communities to help increase financial support for Israel in rebuilding her economy.

Toronto's women's division is a model for the North American continent in its successful mobilization of women purchasers of Israel Bonds. Up to and including the period since the October war, more than $3 million in Bond dollars have been raised by Toronto women -- nearly triple the figure for 1972.

Mrs. Norman Epstein, chairman of the Toronto women's division, and Mrs. Sol Goldstein, anniversary sponsor chairman, are already in Israel and will join the delegation there for the conferences and tours of development projects financed by Israel Bonds.

All the world over, children are learning about the holiday of Chanukah and the lighting of the menorah. These children are grade one students in Kiryat Ha'arbah, a kibbutz near Jerusalem. This photograph was taken by Torontonian Jacob El-Baz.

Basketball team heads for Israel

TORONTO –

A Toronto basketball team and coach Ruby Richman will leave Sunday for Israel to take part in a youth jamboree, Dec. 26-30. The jamboree was organized to help lift the spirit of the Israelis.

Richman, who recently coached the Canadian squad at the Maccabiah Games, heads Canada Sports for Israel, a new non-profit group formed to bring Canadian athletes closer to Israelis.

The cost of sending the 10-man squad to Israel is $10,000. All players have to be 20 years of age or younger.

Language issue complicates progress on bill of rights

From Our Quebec Bureau

MONTREAL –

There is no question of the need for a bill of rights for Quebec, says a prominent professor of law, but the difficulty at the present time may be in the government's attempt to distinguish between individual and group rights.

"And here the problem of language comes up," said Perry Meyer, a professor of law at McGill University and a national officer of the Canadian Jewish Congress.

Meyer made his remarks at a press interview marking the 25th anniversary of the United Nations Universal Declaration of Rights last week.

Meyer said he believes that one of the difficulties the Quebec government has in preparing a Human Rights Code is in the relationship of its language policy and the articles in the declaration.

An immediate implication of such a code is the policy statement issued last week by Education Minister Francois Cloutier where he declared that non-English-speaking immigrants may be required to send their children to French schools.

"But how do you deal with such a problem if it runs against a code?" Meyer asked.

The noted legal authority said the government may prepare a human rights charter which deals only with individual rights and not with group rights, and without any reference to language rights in education or in work.

He added, however, that an immigrant's right to send his child to a school teaching in the language of his choice may very well be defendable under a charter.

"But if one considers that the choice of language instruction is a fundamental right, then that right is being violated in every other country.

He noted the best model for human rights code exists in Ontario, where the emphasis is on conciliation and not on criminal sanctions.

The essential purpose of a code, he said, is to "modify behavior," and in this area the Ontario code has been effective. He stressed that a code should have important "educative" features in order to avoid court action "which only hardens attitude.

"Of course, what is important is how a society feels for their code," he added, noting the Soviet Union has a highly respected declaration of human rights.

Diaspora will always exist, says American journalist

By ELAINE KAHN

TORONTO –

The Diaspora will always exist, but not always in the same place, says noted American journalist Dr. Trude Weiss-Rosmarin.

Theodore Herzl spoke of Diaspora countries as "an asylum for the night, but no single country can give the Jews permanent security," the editor of the Jewish Spectator told a packed audience at Beth Tzedec Congregation last week.

She said both the affirmers and the negators of the Diaspora are right. The author pointed out Europe for Jews was "now very much a dark continent," but in the last 30 to 40 years the North American Jewish community has become self-sufficient.

"Now it may seem to us," Dr. Weiss-Rosmarin said, "that the problem of the relationship between Israel and the Diaspora is a recent one which came into being with the rise of the state of Israel in 1948. This is not true."

Zionism, she said, is a new term, but love of Zion has been a constant through Jewish history. She gave an outline of the love of Israel and its pre-eminence in custom from the time of the patriarchs until today.

"There was not really a single year in which Jews did not make pilgrimages to Israel," she added. "And all through the centuries, Jews wanted to be buried in Israel. There is not a single important prayer in which we do not mention Zion or Jerusalem."

Therefore, the Jews never really left Israel, and if Diaspora Jews had not had this 2,000-year long attachment to Israel, the Zionist movement could not have prospered, she said. There would have been no receptivity for the Jewish state of Herzl.

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An open letter to the Jewish community from George A. Cohon Emergency Chairman State of Israel Bonds

Dear Friend of Israel:

If it were possible to write a personal letter to each of you who purchased Israel Bonds during the recent emergency, I would express deepest appreciation for your co-operation. As time and circumstances do not permit the individualized correspondence, I can tell you through this open letter that the help you provided made a significant difference in the economic strength and morale of our beleaguered brethren in their hour of gravest danger.

George Cohon, Emergency Israel Bond Chairman, at army outpost near Suez during recent Israel Bond Study Mission.

Toronto Jewry's immediate and unprecedented outpouring of support was truly outstanding; we were obligated to respond — and we did in a way which history will record with approval, in which our children will be proud, and which set an example for other communities to follow.

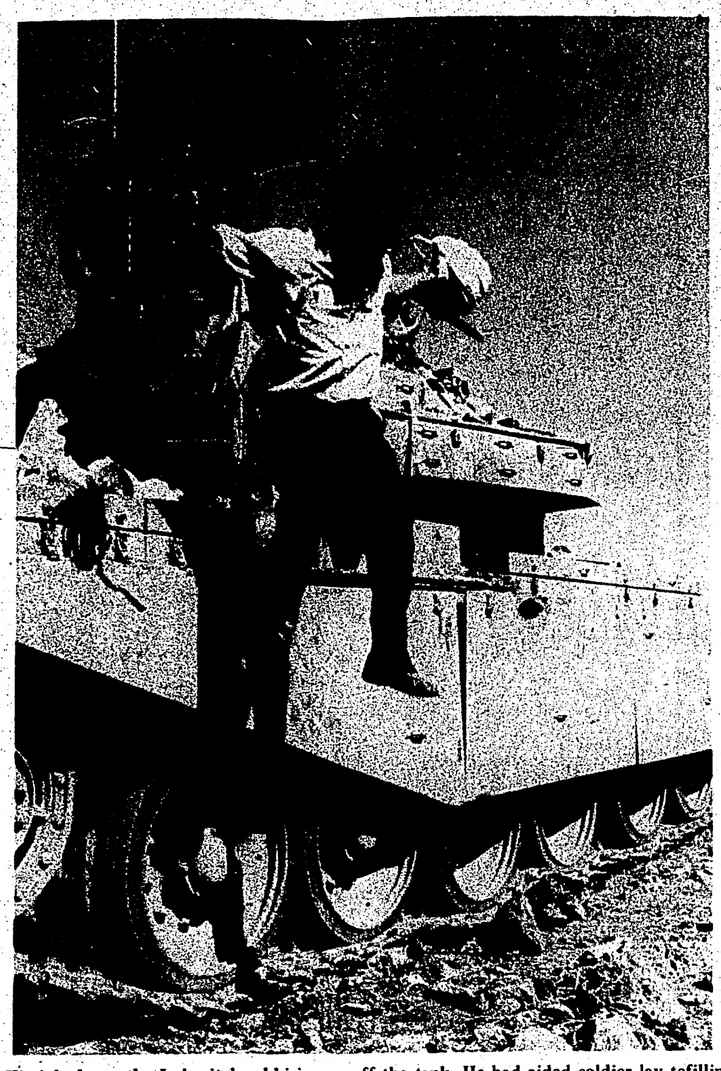
Beyond the dollars which were so crucial, our instant and massive support told the world and told our fellow Jews that we stand shoulder to shoulder with them.

But the struggle for survival is not over. Having recently returned from Israel, I can unequivocally state that our continuing help is needed — and will be for a long time to come. Working so closely with so many in our community during this emergency campaign, I know that Toronto Jewry will never let them down. For as long and as much as it takes, I am confident that our community will continue to stand up and be counted when the future of the Jewish people and the State of Israel is at stake.

Sincerely yours,

George A. Cohon

George A. Cohon



Lubavitch rabbis who are not formally inducted into the army join the Yom Kippur War in their own unique way. In foreground, tankers pass the time playing a Backgammon game.

His job done, the Lubavitch rabbi jumps off the tank. He had aided soldier lay tefillin. Toronto photographer Jacob El-Baz captured these shots while visiting Israel recently.

Ben-Gurion saw Russia as holding key to peace

NEW YORK –

"The Russian's ambition," David Ben-Gurion warned in 1971, "is to rule the world . . . Israel will survive if Russia does not fight us."

Interviewed in his modest home in Tel Aviv by Arnold Forster, associate director and general counsel of the Anti-Defamation League of B'nai B'rith, for the agency's Dateline Israel radio series, the then 85-year-old statesman, went on to say that while peace in the Middle East "depends a great deal on America, it depends also on Russia. If Russia will be for peace, then they will have to make peace . . . The Arabs cannot fight us without the help of Russia."

Forster announced last week that the interview with Ben-Gurion, who died December 1, will be reissued.

"The Ben-Gurion interview," Forster said, "is an engrossing analysis of the Mideast situation by a master statesman who even in retirement continued to examine geo-political developments in Israel and in the world."

Ben-Gurion, he continued, recalled how Gromyko, in what he described as "one of the best speeches I ever heard in my life," was the first in the United Nations to call for a Jewish state. Then, tracing the sharp change in Soviet policy since 1947, he described Russia as being "even less a communist country than a democracy."

He told me, Forster said, that the Soviet Union "is a mixture of Czarist regime and Mussolini's regime; their fascism is much worse than Mussolini's."

The interview also gives Ben-Gurion's recollections and evaluations of Nasser, Churchill, De Gaulle and Presidents Truman, Eisenhower, Kennedy and Johnson. "The best one was Truman," he said. He refused to comment on President Nixon, declaring: "He's in office now so it wouldn't be fair."

I asked him what message he would want me to bring home to the American people, Forster said. "He said his message to American Jews is 'they should teach their children the Bible, Jewish history and Jewish language.' His message to the American people as a whole was to 'make every effort to bring peace to the world.'"

Israel's navy maintains sea blockade of Egyptians

By GIL SDEAN,
Jerusalem Correspondent

JERUSALEM (JTA) –

The Israeli Navy is maintaining a 24-hour sea blockade of the encircled Egyptian Third Army, helping to preserve Israel's trump card at the Geneva peace conference. The blockade is being conducted with total effectiveness by 40-ton Israeli gunboats of the "Swift" class, nicknamed "Daburim" (bumble-bees) by their crews, the Jewish Telegraphic Agency learned.

The tiny vessels criss-cross the Gulf of Suez on a round-the-clock basis making it impossible for the Egyptians to sneak ammunition or other banned supplies to the Third Army, at least by sea. Recent reports that the Third Army has been supplied with ammunition prompted this JTA correspondent to visit the Suez front and accompany one of the gunboats on a patrol mission.

The vessels, designed by the United States Navy to patrol rivers in Vietnam, have proven excellent sea boats in the frequently rough waters of the Gulf of Suez. During the Yom Kippur War they sank Egyptian gunboats three times their size. They have been in service with the Israel Navy for three years. A relatively small number of them are based at the former Egyptian port of Adabiyah on the western shores of the Gulf of Suez which Israeli forces occupied a few hours before the ceasefire went into effect Oct. 24.

The patrol missions take the gunboats on the east-west courses across the Gulf. They are within range of Egyptian shore batteries and the crews are constantly drilling or on the alert. There is keen competition between the crews to see which one can shave more seconds off the time it takes to man action stations when general quarters sounds.

The 22-year-old skipper of one of the gunboats said that he loved the craft but wished it was "just a few metres longer and a little faster." Then it would be "the ideal vessel to be on in time of war." The young officer said he preferred the "Daburim" to Israel's larger, more sophisticated gunboats. "This is much more real, more classic navigation," he said.

Official is fired

Dutch deny policy change

AMSTERDAM (JTA) –

Foreign Minister Max van der Stoel has relieved Charles Thurkow of his duties as foreign office spokesman. Thurkow has held the post for the last three years.

In an official communique, the foreign minister stated that recent events made it very difficult, if not impossible for Thurkow to continue his duties as spokesman.

In a weekly talk with journalists, Thurkow said that the Dutch Mideast policy had changed and now demands Israel's withdrawal from all the areas it has occupied since the 1967 Arab-Israeli war. Van der Stoel strongly denied Thurkow's statement upon his return from the Euromarket Ministers' meeting in Brussels.

Earlier, a government spokesman said The Netherlands' Mideast policy remained "unchanged." He denied that Holland has revised this policy in favor of pre-1967 borders for Israel. He added that Thurkow did so entirely on his own authority and in the absence of van der Stoel.

Arabs plan to isolate Jewry

NEW YORK (JTA) –

The Arab states have taken another major step toward their goal of denying Latin American political support to Israel by organizing the region's large Arab communities it was reported by the Anti-Defamation League of B'nai B'rith.

A newly created Federation of Arab Entities of the Americas will create Arab roof organizations in each Latin American country and serve as the co-ordinating body for these national FEARAB groups in Latin America, according to the report. The decision to create FEARAB-America was taken at a meeting of the First Arab Pan American Congress, convened in Buenos Aires in Oct. by the government of Syria, B'nai B'rith reported.

The resolution of the Congress calling for the creation of the continental FEARAB-America described it as "the link with the Arab countries, transmitting to the federations all of their instructions and desires."

The Arab population in Latin America, variously estimated at around 3 million, is considerably larger than the Jewish population of approximately 850,000. Arab propagandists have, in the past, progressed slowly in their efforts to convert the Arab population into partisans of the Arab cause in the Middle East.

The First Arab Pan American Congress adopted a 15-point program, some of which involved cultural programs such as the establishment of friendship houses, Arab universities, and the sending of government officials to visit Arab countries, according to B'nai B'rith.

Other programs are designed to intensify the use of economics as a weapon in the Arab nations' battle to win the political support of the Latin American governments. Their plan calls for the creation of investment and security firms, Arab national banks, Arab-National Chambers of Commerce in each country. The roster of dignitaries who attended the Congress included the ambassadors from Syria, Lebanon, Iraq and Jordan as well as a special representative of King Faisal of Saudi Arabia.

120-bed hospital to open in Natanya

NATANYA –

A new American hospital will open in Israel in the city of Natanya on the Mediterranean sea shore between Tel Aviv and Haifa. This was announced by Sidney Greenwald, Chairman of the American Friends of the Laniado Kiryat Sanz Hospital in Israel.

Greenwald met in Israel with representatives of the Israeli government who called upon the American Friends to do everything possible to accelerate the opening of the hospital.

Close to one half million dollars worth of medical equipment will be sent from the United States to the hospital shortly. Due to the hundreds of soldiers who are still in the hospitals today, an acute shortage of beds now exists in Israel.

The new hospital which will open with 120 beds, will be the first in Natanya.

Austrians close door of castle

VIENNA (JTA) –

Blackmail threats by Arab terrorists paid off as the Austrian government announced that Schoenau Castle would be closed after the last group of Soviet Jewish transients leave for Israel.

Chancellor Bruno Kreisky ordered the transit centre closed on Sept. 29 in exchange for the release of three Jewish hostages and one Austrian customs official seized by two Arab gunmen Sept. 28. Following a worldwide wave of protests against this decision which was described by Israel as a great victory for terrorists, Kreisky said he had decided to close the centre before the terrorist incident because the camp was a "permanent security risk."

New emigrants from the Soviet Union will be brought to a Red Cross station at Woellersdorf, lower Austria, for a short one-day stopover before being flown to Israel, government officials said. A large Red Cross insignia had been painted on the roof of the former army barracks in Woellersdorf which looks more like an internment camp than an aid station, with its barbed wire fences and Austrian police guarding the outskirts.

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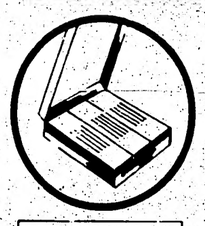

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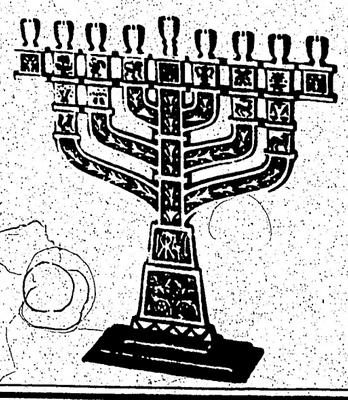

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Organizations and People

Russia becomes the new supplier of arms to Israel

TEL AVIV (JTA) –

The Soviet Union has become a substantial if unwitting supplier of modern military hardware to Israel. Russian-made weapons and equipment -- and some made in Czechoslovakia -- including hundreds of tanks and artillery pieces, millions of rounds of ammunition, anti-tank missiles, amphibious vehicles and bridge-building equipment were captured from Egypt and Syria during the Yom Kippur War and assimilated into Israel's arsenal.

Some of the weapons, taken intact, were used immediately against the enemy. Other items in need of repair saw action against their former owners in later stages of the fighting. The army disclosed the nature of some of the war booty won by Israel. It was pointed out that Israeli soldiers had little trouble operating the Soviet equipment since they were familiar with Russian weaponry from the large quantities captured in the Six Day War.

Some of the material, however, is quite new and sophisticated. Israel's Corps of Engineers has been enriched since the Yom Kippur War by advanced types of bridge-building equipment. This includes a Russian tank ferry and mechanized bridges which consist of bridge components mounted on trucks.

The Russian artillery seized from Egypt and Syria was highly diversified. It includes 122 mm. long and short barreled guns with ranges from 11,800 metres to over 20 kilometres; 85 mm. and 100 mm. anti-tank guns with 1,000-1,500 metre ranges; and a 3,000 metre range anti-aircraft gun. Israel also captured guns of various calibre with ranges of 6,000-13,700 metres equipped with computorized radar controlled sighting and firing devices.

The booty also includes large quantities of Czech-made "Topaz" armored personnel carriers with speeds of 60 mph and Soviet BTR-50 and 60 and BRD-M2 vehicles capable of fording almost any water obstacle. Large quantities of small arms were also captured and are presently in use by Israeli forces on both the Syrian and Egyptian fronts.

Three eminent Canadian jurists get together at Israel Bonds dinner at Toronto's Beth Tikvah Synagogue this week. From left are Sydney Robins, treasurer, Law Society of Upper Canada, Mr. Justice Bora Laskin of the Supreme Court of Canada and Chief Justice Samuel Freedman of Manitoba. Laskin was the honoree at the event. (Israel Bonds)

Much-honored justice commended for his integrity as Jew, Canadian

By ROCHELLE CARR

TORONTO –

"He lives with complete integrity in the two worlds of a Canadian and a Jew. He upholds the Canadian ideals of democracy, freedom and human rights, and he is also an authentic, committed and concerned Jew." These words were spoken by Chief Justice Samuel Freedman of Manitoba, describing Mr. Justice Bora Laskin of the Supreme Court of Canada.

The event was a dinner honoring Laskin at Beth Tikvah Synagogue under the auspices of the lawyers division of the Toronto State of Israel Bond Campaign.

The guest of honor was further described by Freedman as a former law professor "who touched the lives of many students and made them all the better for it," as "the prototype of the liberal judge," and as a Jew "who has played an active and honorable role in all Jewish causes including the support of Israel."

Quoting everyone from Socrates to Justice Benjamin Nathan Cardozo, Freedman noted that "we honor here tonight not only a man but a cause." In his slow methodical style the esteemed Manitoba chief justice went on to describe Israel's present position and the need for Jews to give "concrete affirmation of their faith in Israel."

The dinner, attended by over 450 members of the legal profession and their wives, was noteworthy for the erudition and articulate qualities of the three speakers, one of whom was Sydney L. Robins, treasurer of the Law Society of Upper Canada who served as dinner chairman. Robins similarly noted that "we gather here to demonstrate our support for the State of Israel and at the same time to pay respect to our friend and colleague, Bora Laskin."

In introducing Freedman, the guest speaker of the evening, Robins' words that he is "a great judge, a great Jew and a great Canadian" were met by a standing ovation from the attentive audience.

A standing ovation also greeted the honoree, Laskin, as he was presented with the Israel Prime Minister's Medal for distinguished service for Israel through Israel Bonds.

Laskin, who had visited the courts and law schools in Israel 18 months ago and was "struck by the formality and quiet dignity of the courts and vigor of the law schools," expressed the highest praise for the Israeli judicial system.

The well-respected Supreme Court justice received many verbal accolades as well as being honored by the presence of numerous distinguished members of the legal profession such as: Donald Carr, who headed the tribute committee; Justices Charles L. Dubin, Allan Goodman, Mayer Lerner and Abraham Lieff who comprised the honorary committee; and such scholars and jurists as Dean Harry W. Arthurs of Osgoode Hall Law School, Dean Martin L. Friedland of the University of Toronto Law School, and Judges B. W. Grossberg, B.B. Shapiro, Harry Waisberg, J.L. Addison, Charles Drukarsh, D.C. Vanek and Carl Waisberg.

Montreal schools article

Congress leader Hayes takes issue with CJN

In this letter to the **Canadian Jewish News**, Saul Hayes, executive vice-president, Canadian Jewish Congress, takes issue with a recent article in **The Canadian Jewish News:**

You have from time to time published stories and interviews concerning Jewish Day Schools in Montreal and subventions from the Protestant School Board of Greater Montreal through the instrumentality of what the law terms "associate status." This funding comes to an end at the end of the school year 1974.

Your issue of November 30, 1973, featured an article on the Montreal schools, prefaced by the headline reading **No More Funding of Jewish Schools.** The article follows. There was no warrant for using this scare headline. Whether there will or will not be Quebec governmental subventions replacing the school board ones of the past few years in still to be decided.

These are the facts:

– All the Jewish Day Schools in Montreal are members of the Association of Jewish Day Schools.

– Only the Association deals with the matter of funding outside the fee structures and school campaigns.

– The Association has a close connection with the Canadian Jewish Congress but, on matters of seeking government financial support (and, over the past years, the Protestant School Board grants) and other matters, the Association speaks for the Jewish Day Schools.

The association arranged a conference on the Day Schools which took place at the Samuel Bronfman House on November 16 from 10 a.m. to 3 p.m, which conference was chaired by Mr. Benjamin Beutel, chairman of the Association of Jewish Day Schools. Present at this conference were Miss Therese Barron, Associate Deputy Minister of Education of the Province of Quebec; Mr. Gaston Bibeau, director of the private school sector in Quebec; and Mr. Maurial Boivin, special executive assistant to the Minister of Education of Quebec, Dr. G. Cloutier. They were invited to explain the position of the Department of Education vis-a-vis the possibility of grants to Jewish Day Schools and ancillary matters, and the regulations of the private day school legislation (Bill 56). The meeting was also open to questions to the officials from representatives of all the day schools.

Negotiations are still proceeding to try to work out curriculum changes for the teaching of French, to qualify as a private school in the public interest which is what Bill 56 in one phase of its activities is all about.

Your article, therefore, is erroneous in two major aspects: It is misleading and mischievous to entitle the article **No More Funding for Jewish Schools**, and to fail to inform your readers that the conference was initiated by, arranged by, and took place under the sole auspices of, the Association of Jewish Day Schools, and give the impression that it was under Congress auspices.

Former Toronto rabbi

Fragmentation of Jews discussed by Forman

By ANNE F. KORN

TORONTO –

The former rabbi of a Toronto congregation who has spent the past 20 months in Israel, told his onetime congregants at Shaarei Shomayim of his experiences in the Jewish state.

"If only Jews had the ability to see themselves once again as they really are," Rabbi Emanuel Forman told a Sunday audience of 250. What was once an organic whole had been split into "artificial components," the rabbi said.

Rabbi Emanuel Forman

Rabbi Forman, who spent five years in the Shaarei Shomayim pulpit, saw one of the problems as being the necessity of the nationalist Jew, the cultural Jew and the religious Jew getting together on the question of definition.

"The Israeli experience makes people understand that these divisions are wrong," he said. "Survival is the common ground.

"Fragmentation of oneself as a Jew leads unquestionably to the fragmentation of the Jewish people," he added. "Salvation lies in wholeness," he stressed. "It should be the goal of Jews everywhere."

The "uneasy" feeling that something was missing despite his satisfaction at Shaarei Shomayim led Rabbi Forman to move to Israel. Besides doing regular pastoral work for the wounded soldiers there, he has a small congregation of new olim and Israelis in Netanya. Because of its modernism, this synagogue is the only one of its kind in Israel.

He is also working for an organization named Gesher. Run mostly by youth and meaning "bridge", it attempts to consolidate the gaps between the very religious and the non-religious and their differences of opinion.

"If you sense a glow, when I turn to Hebrew, you're right," Forman said. About Israel, he told his attentive audience: "When you get there and you're real, you don't have to keep telling people who you are and what you are."

Because most Jews want to fit in, to feel normal, they see themselves as others see them, he explained. "But the Israelis let you know quickly that they're not a normal people," he claimed.

They and perhaps Jews throughout the world sensed a "climactic" experience the last few months which may bring them back to the "covenantal community." The earmarks of this collective people are the utter and complete sense of loneliness, the sense of being spared, heroism and continuous soul-searching.

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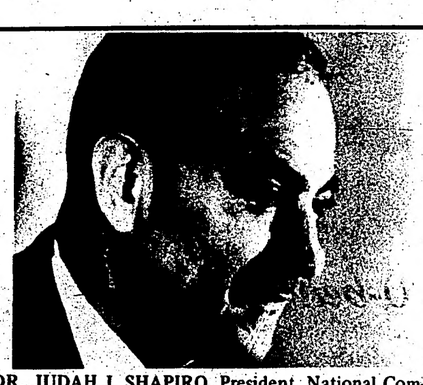

DR. JUDAH J. SHAPIRO, President, National Committee for Labor Israel, will be the guest speaker at the Annual Histadrut Dinner, January 6, 1974.

Dr. Judah Shapiro, prominent Jewish educator, lecturer, sociologist and author was elected in December 1971 to serve as the first National President of the newly formed Labor Zionist Alliance. He is now also editor of the "Jewish Frontier," the monthly Labor Zionist publication.

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Christmas Day, Tuesday, December 25th, Boxing Day, Wednesday, December 26th, 1973 and New Year's Day, Tuesday, January 1st, 1974, are being observed as holidays within the Civic Service. There will be no collection of garbage on these days.
Regular Tuesday, December 25th, collection will be made on Friday, Dec. 28th.
Regular Tuesday, January 1st, 1974, collection will be made on Wednesday, Jan. 2nd.
R.M. BREMNER
Commissioner of Public Works
City of Toronto

ISRAEL HISTADRUT CAMPAIGN IN ACTION

Sam Kaporovsky Centre of Technology in Tel Aviv

A large Technical High-school will be built in Tel Aviv by the Histadrut, where students from the ages of 15 to 18 will be trained in the newest, highly-specialized skills that are so essential in a modern, technological society.

The school, which will be named in honour of Mr. Sam Kaporovsky of Toronto, will accommodate 500 students and will have 30 classrooms for the 10 different departments. There will be a large laboratory, a library, a clubroom for the teachers in the engineering faculty and many innovations that will make it one of the most up to date and important institutions in the field of technical training in Israel.

Hundreds of students will be graduated each year with the education and technical skills that will contribute invaluable know-how to the development of an economy in the Jewish State that can compare favourably with that of any other progressive state. In addition, the training which the youngsters receive will be of immediate service to Israel's mechanized and sophisticated defence forces, into which they will be inducted after graduation.

Almost three-quarters of a million dollars will be required to build the school and the Toronto Histadrut Campaign has committed itself to raise $250,000. Mr. Sam Kaporovsky is contributing $100,000 -- a sum that will help to complete the building in the shortest possible time, to the great benefit of Israel's youth, its defence forces and its industrial and economic development.

A Life-long Supporter of the State of Israel

A former resident of London, Ontario, Mr. Kaporovsky was one of the founders of the Histadrut Campaign in that city and a generous supporter of its institutions and creative human enterprises. He is a member of the Labor Zionist Alliance and the Eglinton Lodge, B'nai B'rith. In 1971 Mr. Kaporovsky was singled out for recognition by the Eglinton Lodge as the recipient of the important Israel Bond Shalom Award, which was presented to him by Michael Comay, at that time Ambassador of Israel to Great Britain. Among his many other contributions to the State of Israel is the Pediatrics Department in the Mayor Dennison Medical Centre in Kfar Saba, dedicated in his name and the name of his late wife, Sarah. Mr. Kaporovsky is also a Governor of the Amal Vocational Institute of Tel Aviv.

First Histadrut Project Since Yom Kippur War

It was the Yom Kippur War that sparked Mr. Kaporovsky's decision to combat, in his own modest way, the efforts of the enemy to destroy the State of Israel, by contributing the first $100,000 to help build a new, important institution in Tel Aviv. In addition, he will help raise the additional funds needed to fulfill Toronto's commitment of $250,000. In this he is being ably assisted by his children, Esther and Dr. H. Leonard Goodman, Helen and Dave Magder, Rose and Harvey Tennenbaum. This noble and worthy undertaking by Sam Kaporovsky and his family, particularly at this critical time, may well serve as an example for many others in our city.

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Along Israel's Sunshine Coast, halfway between Tel Aviv and Haifa, lies Caesarea, a name rich in echoes of past glories. Travelling northward along the coastal road, suddenly out of the golden dunes rise the remains of a splendid Roman aqueduct silhouetted against the turquoise Mediterranean Sea, mute evidence of the great Roman city built by Herod, King of Judea.

Herod transformed the site of the ancient Phonecian port of Straton's Tower into a formidable capital city which dominated the region for centuries. The construction lasted 12 years, resulting in a deep water port whose entrance was dominated by massive towers and gigantic statues, according to the historian Josephus. Visible from a great distance out to sea, the sparkling white stone city gleamed like a pearl, contained impressive dwellings, courts of justice, palaces and entertainment facilities which included a fine amphitheatre. The remains of the hippodrome for chariot races can still be seen through the banana groves.

Today Caesarea is being developed as an important seaside resort. Nearby art galleries, shops and interesting boutiques bring the best of Israel's native creations to the visitor. Superb beaches offer relaxation and the occasional fragment of ancient pottery.

After Herod, Caesarea became the seat of Roman administration, residence of all the procurators, including Pontius Pilate. One of the most interesting finds has been a stone with his name cut into it, now in the Israel Museum in Jerusalem.

Where once Jews combatted with wild beasts for the entertainment of the populace in the amphitheatre, today large audiences enjoy concerts and dance recitals. The picturesque amphitheatre is a focal point for Israel's world renowned summer festival of music and drama.

Nearby are the crumbling ruins of a Crusader Fortress which has been excavated. It's lookout tower is made of columns taken from the ruins of Herod's Palace.

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The Roman aqueduct at Caesarea brought water from the foothills of Mount Carmel to the then thriving city of Caesarea. These ruins today form backdrop to this Israeli beach.

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Israel Finance Minister Sapir chats with United Israel Appeal leaders Gilbert Greenberg of Ottawa and Ben Milner of Montreal. UIA leaders spent five days in Israel.

S.J. Kreutner, director-general of Keren Hayesod gets together with Leo Marcus, national director of the United Israel Appeal, Canada. Mission was headed by Thomas Hecht.

Wide range of subjects on seminar agenda

HAMILTON –

Sessions ranging from Canadian nationalism to problems in the Jewish family will be featured at the annual Central East Canadian Seminar, to be held Dec. 25-30, at the Hamilton Hebrew Academy. The seminar is under the sponsorship of the youth bureau of the Rabbi Isaac Elchanan Theological Seminary.

Now in its 20th year, the seminar offers basic instruction in Judaism, leadership and group skills in a "study-play" atmosphere to a select group of youth between the ages of 14 to 18 who are seeking to better their understanding of Jewish knowledge while acquiring leadership skills. Programs include Jewish studies, contemporary issues, leadership training, songs arts and crafts and sports.

Seminar programs function on several educational levels to suit the varied backgrounds of the participants. There will be sessions geared to the cultural interests of Sephardic students, those from Spanish and Portuguese descent. Attending will be teenagers who come from Arab lands and the Soviet Union.

The seminar is being coordinated by Rabbi M. Mitchell Serels, former spiritual leader at the Sephardic Congregation of Petah Tikvah in Toronto, currently director of the Sephardic community activities program at Yeshiva University. Educational co-ordinator is Rabbi Joseph Deitcher, dean of students, Hebrew Academy of Montreal, while the hosts are Rabbi Morton S. Green, Adas Israel Congregation of Hamilton, and Rabbi Herbert Millen, executive director, Hamilton Hebrew Academy. Mrs. Rookie Billet, of Brooklyn, is administrator of the seminar staff headed by Dr. Abraham Stern, director of the youth bureau.

Moshe Kempinski of Toronto, is head advisor for a staff composed of 40 college students and an instructional faculty of 15 local rabbis and community leaders. They include Rabbi Mordechai Glick, Young Israel of Val Royal, Montreal; Rabbi Jerome Wolicki, Congregation Beth Ora, St. Laurent; Rabbi Howard Saknowitz, Associated Hebrew Schools, Toronto; Rabbi Melvin Burg, Congregation Beth David, Brantford; and Isaac S. Oziel, Toronto.

Government is attacked

By GORDON BERKE

MONTREAL –

The present Israeli government must resign before peace can come to the Middle East, declared Prof. Zalman Amit, a professor and researcher at Sir George Williams University.

Speaking to a capacity audience of some 250 people at the Saidye Bronfman Centre recently, Amit and fellow professor Shimon Levy, are both self-proclaimed "doves".

Levy, born in Kibbutz Kiryat Anavim and raised in Jerusalem, is presently teaching English at McGill University. Recently returned from Israel, he said that the recent war proved the arguments of both "hawks" and "doves". The "doves," he said, claimed that had the government reached an agreement with the Arabs in the six years prior to the war, "it might very possibly not have occurred."

UIA leadership returns from a whirlwind tour

MONTREAL –

A mission of United Israel Appeal Campaign Leadership from all across Canada, led by Thomas Hecht, national president of the UIA of Canada, has just returned from a whirlwind five-day study mission to Israel.

The mission visited the war fronts in Golan and Sinai and saw first hand the destruction resulting from the recent Yom Kippur War. They interviewed wounded soldiers and surveyed the increased social welfare problems facing Israel as a result of war conditions.

The mission met with top Israeli leadership and received briefings from Prime Minister Golda Meir, Arye Dultzin, acting chairman of the Jewish Agency, Finance Minister Pinhas Sapir, Opposition Leader Menachem Begin and representatives of the foreign office of the Israel government.

During the course of the mission campaign leadership met to consider the important role which the United Israel Appeal of Canada must play in the social welfare field during 1974. In light of the great needs, which mission members viewed at first hand, it was resolved to embark on an extraordinary campaign in 1974, throughout Canada, to meet with new dimensions of need.

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music

By RICK KARDONNE

If the Israeli Chassidic Song Festival, recently at Seneca College's Minkler Auditorium, is any indication of the current Israeli music scene, the picture is bright indeed. Rarely have I seen such an impressive and enjoyable show of this type.

To begin with, all nine singers were superb. Yet each possessed their own individual qualities. Israel seems to excel in producing an endless line of truly first-rate girl vocalists; every single one, in her own way, perfectly able to hold their own with the best of North America. The four which I heard at the festival uphold this tradition; the sassy, petite Chaya Arad; the sophisticated, urbane blonde Miri Aloni; the tenderly sincere yet frequently powerful Tzila Dagan and the sensuous dignity of the truly impressive Dahlia Cohen. All four of them are among the new great talents of our time.

The male singers were equally distinctive. Soviet Jewish immigrant Lev Filchik's dynamic fusion of Tom Jones with a deep Russian vibrato was given the most prominent spotlight in the show, but I preferred the more individualistic, naturally classy style of Danny Golan, who succeeded because he was himself. Usshik Levi and Moti Giladi, besides singing, acted as hosts, and were very effective. Their jokes were brief and genuinely funny, and they managed to instantly turn on the audience.

The music, a compilation of the best songs from the past five Chassidic Song Festivals, was of a consistently high quality. What was most encouraging was that there were no examples of clumsy Israeli attempts to imitate Western folk-rock banality that a few Israeli pop singers (none of whom was in this show) have lately been specializing in.

All of the songs will make their permanent mark as being Jewish folk classics, and performed as they were by such fine singers, they remained in my head for a long time after the show. For melodic beauty, the Jewish folk music tradition is second to none; this concert once again proved this fact. Special praise must go to musical director Menashe Lev-Ron whose effortlessly professional baton work with the William McCauley band resulted in a perfect instrumental backup.

Lev-Ron told me the effect of morale-boosting on the front lines during the war by this troupe were phenomenal. Small wonder. References to the Yom Kippur War and imaginative pleas for peace gave the second half of the concert a powerfully effective dimension, especially a poem written by an anonymous soldier addressed to the Egyptian who burned his tank and Rabbi Nachman's (of Bratzlav) prayer for peace which was movingly sung by Tzila Dagan. And Usshik Levi's simple hope: that by this time next year, when the festival returns to Toronto, there will be a real and lasting peace, sufficed to set the entire evening's theme.

I was a little bit disappointed that the Minkler Auditorium was only two-thirds full, even though the audience that was there was very receptive, considering the fact that one cannot feel totally joyous over many aspects of the situation that Israel is now in. A large part of the audience were Israelis residing in Toronto; there should have been more Canadian-born-and-bred Jews present.

Perhaps if the festival next year was held in a more central hall (Seneca's east end location, on snowy winter nights, could appear to be a bit remote to much of Toronto Jewry, especially the aged, who live on or around upper Bathurst St.), it would undoubtedly attract a much larger crowd. It should. Once exposed to the soul of contemporary Israeli music, much of the North American Top 40 surely sounds dead.

Indefatigable author Harry Golden charges into communities across U.S.

books

By BERNARD BASKIN

TRAVELS THROUGH JEWISH AMERICA
BY Harry Golden
Doubleday of Canada $9.25

Did you know that Los Angeles with 500,000 Jews is the third largest community in the world? Harry Golden relates that recently a journalist on the West Coast described the shuls in L.A. in the following manner. "The Wilshire Boulevard Temple, which resembles St. Bartholomew's in New York, he terms 'Eppis-Copalian'; another is 'El Rancho Reform' because it copies the ranch-style house. 'Haimishe Gothic', 'Shtik Shtucco', and 'B'nai Broadway' are three more classifications. And those temples which incorporate the Spanish adobe style Rubin designates 'Mission Meshuggeneh.'"

Pen in hand and cigar in mouth, the portly, indefatigable author (with the aid of his son) charged into 10 Jewish communities across the United States. How were they organized? What made them tick? What were their paramount accomplishments and problems?

The result is an entertaining and enlightening grab-bag of a book that deals with such various subjects as successful fund-raising, the flight from the city to the suburbs, the overwhelming concern for Israel, the new militant role of Jewish women, the changing modes of religious worship and the pleasures and agonies of social mingling and climbing.

Anti-Semitism, of course, is a perennial concern. The author writes: "The Jews of the Lower East Side feared anti-Semitism. The Jews of Shaker Heights and West Hartford and Evanston fear it too. But they have learned something the immigrant Jew of 70 years ago could not have known. While there has always been anti Semitism in America -- and there still is -- it has never been respectable. In Europe, anti-Semitism is a profession."

The zealous author talked with all kinds of Jews -- rabbis, lawyers, businessmen, journalists, politicians -- and brings to life their joys, fears and perturbations.

Travels through Jewish America is a mish-mash of facts, insights and vital information as well as a handbook of trivia, anecdotes and frenzied motion. How delightful to read Harry Golden on the "Goldenah Medinah."

* * * * * *

A CROWN OF FEATHERS
BY Isaac Bashevis Singer
Doubleday of Canada $9.95

At the age of 63, Singer still displays the imaginative exuberance and vital outlook of a much younger man. Some literary critics consider him one of the outstanding writers of our age; his name has been prominently mentioned for the Nobel Prize. He writes in Yiddish and readers of the Jewish Daily Forward await his regular contributions with understandable impatience.

Puckish and gnome-like, he continues to delight innumerable readers with his extraordinary short stories and novels that emerge from a mind that is steeped in Jewish tradition, theology and folk-lore. He is an ardent student of the occult and arcane, a master at subtly interweaving the natural and supernatural. Almost all of his work is tinged with overtones of eroticism and the human capacity for evil. He is concerned with such major themes as faith and doubt, the internal and external manifestations of piety, the strange ways of providence, the nature of truth and the crooked road to Salvation. But above everything else he is a superb story-teller, who carries readers into new realms of excitement and understanding.

Poet Eli Mandel

Criticizes Soviet's failure

comment

By RICK KARDONNE

Toronto is fortunate to have, living in its midst, one of the most original and profound poets to be found anywhere in this continent. We as Jews are especially favored that this poet is Eli Mandel, who is positively Jewish in frame of mind, and whose presence greatly highlighted a benefit concert for the people of Israel at the University of Toronto Convocation Hall on Dec. 15. It managed to attract several hundred enthusiastic student-age supporters despite the 10 degree cold.

Beginning with a direct chastisement of Soviet poet Yevgeny Yevtushenko (a recent visitor to Toronto) for his failure to take a strong moral stand against the Kremlin, Mandel read a number of his works, which span an amazing diversity of emotion in relatively few words. He fulfilled my ideal expectations of a poet -- concise, pithy, and surrealistically original with an often caustic humor.

Whenever his poems took on a Jewish tone, they were proudly defiant and poignantly effective, simultaneously evoking past suffering and present-day self-affirmation. His concluding poem, a semi-abstract observation of the 25th anniversary commeration of the liberation of Auschwitz at the Bloor 'Y' on Jan. 25, 1970, was a uniquely chilling word-painting. The horror of Auschwitz was such that perhaps it could have been most accurately analyzed only through a second-hand account by a master verbal artist such as Eli Mandel.

The rest of the program consisted of several folk-singers who are to be commended for their willingness to dedicate their talents to our cause, but would have been more effective as performers if they knew more about music than just four or five guitar chords. Jack Schechtman's voice is not tonal, but he uses it with much sense of expression. His original lyrics are refreshingly direct and often interesting. But his scanty musical knowledge limited his ability to hold my interest for more than 15 minutes. Thus, his original music was elementary and boring. Too bad, because he does show a strong creative spark.

Since Tony Kosinec knows a little more about music, his melodies show quite a bit more variety, and he was able to conclude the concert with a pleasant jam session with the help of Ben Mink, Kerry Crawford and Alan Soberman. But his lyrics are not nearly as succinct as those of Jack Schechtman and his voice is weaker. I don't understand why Mariposa veteran Shelley Posen was selected to begin the concert. Although his voice and guitar technique sound more professional, his choice of material (with one exception), that of a string of Maritime country - western tunes, clearly seemed out of place in a program that featured Israel as its unifying theme.

Israeli stars to give synagogue concert

TORONTO -

Two outstanding artists, Ethel Kovenska and Lev Kogan, who have won critical acclaim and enthusiastic response from audiences in the Soviet Union and Israel, will present a concert at the Beth Tzedec Synagogue in Toronto, Wednesday evening, Jan. 16.

Ethel Kovenska, a former star of Shloime Michoels' Moscow Jewish State Theatre and the Academic State Theatre "Mossoviet", recently emigrated with her husband, Lev Kogan, from the Soviet Union to Israel and is now with the Habimah Theatre. Her first concert in Tel Aviv brought an overwhelming response from the audience and she is now acclaimed in Israel as an actress and interpreter of Yiddish - Hebrew folk songs.

Lev Kogan, who accompanies her at the piano, is a composer and pianist of international repute, famous for his compositions and musical arrangements that were carried on national radio networks and performed in theatres and concert halls throughout the length and breadth of the Soviet Union.

Tickets, sold in advance only, may be obtained at the Histadrut office, 3101 Bathurst St., Ste. 303; Labor Zionist Alliance, 14 Viewmount Ave.; Negev Bookstore, 3509 Bathurst St.; Pollock's Book Store, 1132 Eglinton Ave. W.

Ethel Kovenska and Lev Kogan will be in concert Jan. 16 at Beth Tzedec Congregation. Both are Russian emigrants.

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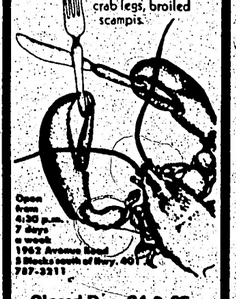

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Congress Presidet Spiegal attacks Quebec government policy statement

Cont'd from Page 1

tinguish between citizens and groups of citizens.

"The principle of affecting such distinctions is frought with other dangers. This policy creates a precedent for further distinctions."

Spiegal said he believes the language issue in Quebec is becoming more and more emotional, and that the government is finding it increasingly difficult to "cope" with the pressures from the "nationalist extreme."

Congress's Gendron Commission brief said the Jewish organization "strongly" supports the concept of French language diffusion in the province, but is opposed to any program which infringes on the fundamental rights of the individual.

"The recognition of two languages and linguistic and cultural communities ought to go hand in hand with the goal of assuring language equality and reasonable usage in practice throughout Canada, and optimal diffusion of French among all Quebec residents."

The CJC's 1969 position stressed that it favors any form of assistance in introducing the French language to newcomers, and in fact the community has been teaching French to Jewish newcomers for years.

"We submit that equality be accorded to all Quebec residents and that settlers not be placed in a different category from those born in Quebec or those who arrived prior to a certain date," said the brief.

The issue is the first in recent years where government policy has clashed with a public statement issued by the Jewish community.

According to a recent survey, some 85% of all immigrant children attend English schools after their parents have settled in Quebec. The government has expressed concern over this development, and an increasing number of organized bodies -- particularly the Federation of Catholic School Boards -- are clamoring for the repeal of Bill 63, which guarantees language choice rights.

Spiegal believes the number of immigrant children attending English schools is not great numerically. "I don't think the numbers are significant enough so as to give in to expediency and thus forsake fundamental principles."

He said Congress believes the government could encourage French language diffusion by means of incentive rather than coercion.

He added that the Jewish community is divided with respect to the speed and extent of French language augmentation in its own schools. There is universal agreement, he assured, that French language instruction must be increased in the Jewish school system.

Spiegal said Congress plans to continue its contacts with Premier Robert Bourassa and the education minister in order to communicate its opinion on any changes in Bill 63.

Tragedy of war depicted in slides

Cont'd from Page 1

Ian Heights. Pictures taken by Creed while he visted the wounded in hospitals, revealed as nothing previously shown had, the terrible price exacted from young Israelis to ensure the continued survival of their people and Jews everywhere.

Creed said one young soldier told him: "I always thought you needed us. Now I know we need you!"

Following the film and slide presentation, the most moving address of the evening was made by a non-Jewish member of the audience. John Roberts, a political scientist and Liberal candidate in Toronto's St. Paul riding, was in Israel and joined the Mission as an observer, attending functions, asking questions and gathering information.

Israel's problems were not only of a military and economic nature, he said, but had evolved into a political confrontation. "Arab terrorism," he said, "has become international policy. Free men must stand together if we are to survive and learn from the terrible lessons of World War II."

In a brief closing address, Rabbi W. Gunther Plaut said: "At this moment it is we who have the initiative thrown to us. The time has come to give increasingly of ourselves. This will give the Israelis the heart to overcome dejection. They're waiting for us, for a word of hope and a deed of hope."

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Restaurant collects cash

Cont'd from Page 1

to Gestapo headquarters. Three months later he was shipped to Auschwitz, where he remained until the camp was liberated by American forces in April 1945.

Bortenstein never saw his parents, sister or brother again. Of the 5,000 persons sent with him to Auschwitz, 500 were, on arrival, selected to live. Of these, only 21 survived, Bortenstein among them.

After working four years for the U.S. army in Europe as an interpreter during the Nuremberg trials, he came to Montreal, where he lives with his wife and three sons.

At the end of a hard day's work that began at 4:30 a.m. ("we prepared food for a mob"), a tired but still hearty Bortenstein reported a good response, particularly in view of the fact that his coffee shop is not located in a Jewish district.

"It went down well because it was a non-routine project, done carefully and with respect for the clientele," he said, and concluded: "I'm sure others can do the same easily -- so long as they want to, they can do it."

Festival menorahs available

TORONTO - The Lubavitch Youth Organization is making available to Torontonians a menorah and a box of candles for the nominal fee of $1. For those incapable of purchasing the menorah, the organization will distribute them for free. Those wishing to purchase the menorah and candles, please contact Rabbi Yehoshua Laufer, executive director of the Lubavitch organization at 638-5334 or 633-8020.

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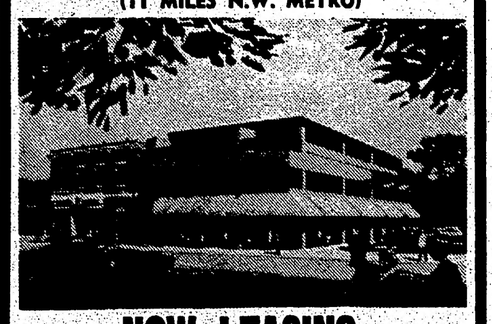

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Aliyah declining from West

By ROYSTON ALLEN
CJN Israel Correspondent

TEL AVIV –

Immigration to Israel during 1973 was about the same as the previous year - just over 50,000 - but the number of immigrants from North America and Europe dropped drastically.

Absorption Minister Nathan Peled revealed here that as of Dec. 1 - 50,000 new immigrants had arrived compared with 51,000 last year. He believed another few thousand would come in December bringing the number up to -- and perhaps beyond -- expectations.

The 1972 figures from North America and Europe were 5,800 and 4,800 respectively and -- again as of Dec. 1 -- the 1973 figures were 4,300 and 2,900.

In all, there was a drop of over 4,000 immigrants from the Free World.

Peled outlined several proposals to enable better absorption of the newcomers first and foremost in the housing field.

He stressed that despite severe housing shortages, homes would be found for all but "not always in the exact area the immigrant wants." Of course new olim are free to fend for themselves and buy or rent homes on the open market.

For single newcomers the future looks a little bit brighter -- possibly thanks to the prodding the Jewish Agency and absorption ministry has received over the past few years.

Large apartments are being converted into bed-sitters giving each tenant a private room with shared facilities.

As an incentive to make the would-be settler look after himself and not wait to have a home found for him, the absorption ministry will pay 90% of his rent for the first few years up to a ceiling of $50.

A source close to Peled said he did not believe rumors that immigrants tax-free rights would be severely curtailed. He did, however, state that "tax-free rights for non-essentials may be eliminated."

Asked to comment on the reason many Westerners go back during the first few years, Peled explained this as a many-faceted situation.

"They go back for many reasons," he said. "Housing problems, difficulty in finding work, difficulty in adjusting economically and socially. There is no single reason. It varies with the individuals."

New KGB method in use

LONDON –

Alexander Feldman, a Kiev Jew, was last month sentenced to 3 1/2 years imprisonment for "malicious hooliganism," which appears to be the new method adopted by the KGB of intimidating intending Jewish emigrants to Israel.

Feldman signed many protest letters to the Soviet Government, was arrested for his participation in the commemorative gathering for the Babi Yar massacre victims and again for demonstrating near Kiev synagogue. But he has been sentenced for none of these things.

The charges brought against him last month were, first, that he was drunk, secondly that while being in a drunken state he swung the case he was carrying and struck a cake being carried by a woman passerby and that he resisted the attempt of three university students to arrest him.

It just so happened that the chief investigation officer of Kiev's Darnitsa region happened to be passing by and arrested Feldman "officially". He has now been jailed as a common criminal.

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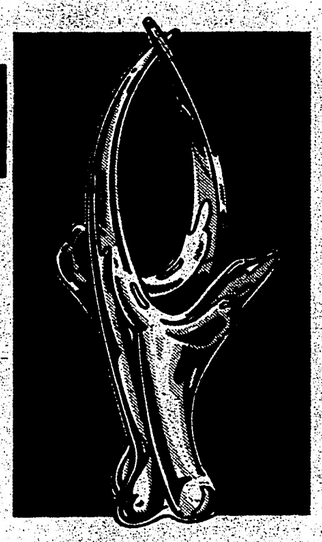

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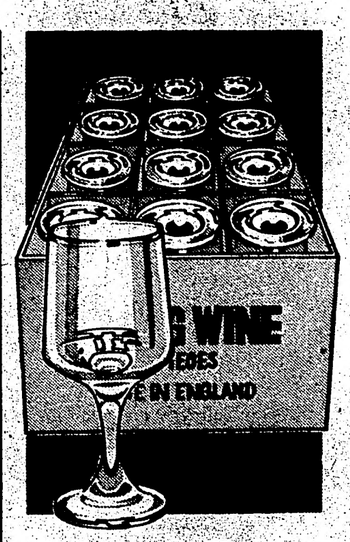

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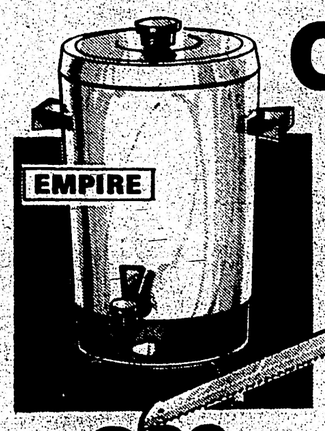

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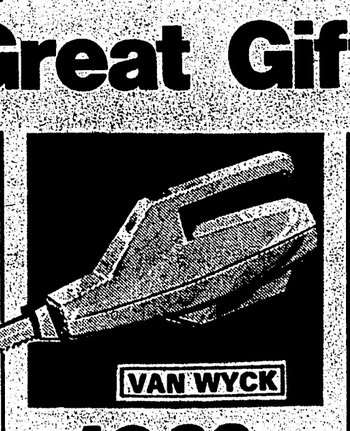

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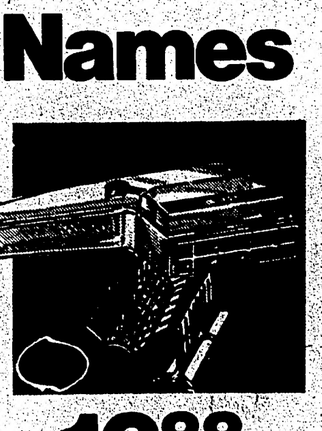

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